LINGUISTIC SURVEY OF INDIA.

Vol. IX.

INDO-ARYAN FAMILY
CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ळ्ह *ḷha*.		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ˑ) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written _ng_; thus बंश *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع ‘	
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*	
پ *p*	ح *h*	ذ *ẕ*	ز *z*	ص *ṣ*	ف *f*	
ت *t*	خ *kh*		ژ *zh*	ض *ẕ*	ق *q*	
ٹ *ṭ*				ط *ṭ*	ک *k*	
ث *s*				ظ *ẕ*	گ *g*	
					ل *l*	
					م *m*	
					ن *n*	

ں when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.

و *w* or *v*

ه *h*

ى *y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā ;*— thus, دعویٰ *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بن *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh*ᵗ*ā*, pronounced *dēkhtā;* (Kāś-mīrī) छुह *tsᵘh;* कर् *kar*ᵘ, pronounced *kor;* (Bihārī) देखथि *dēkhath*ⁱ.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (څ), Kāśmīrī (ح, च), Tibetan (ཙ་), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ڇ (ञ) is represented by *ñ*.

(d) Sindhī ڻ, Western Panjābī (and elsewhere on the N.-W. Frontier) ۽, and Puṣhtō ڼ or ڼ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣhtō :—

ټ *ṭ* ; څ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ẓh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ڼ or ڼ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڃ *jh* ; ڇ *chh* ;

ڃ *ñ* ; ڌ *dh* ; ڏ *ḍ* ; ڊ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڱ *gh* ;

ڻ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ǎ, represents the sound of the *a* in *all*.

ă,	„	„	„ *a* in *hat*.
ĕ,	„	„	„ *e* in *met*.
ŏ,	„	„	„ *o* in *hot*.
e,	„	„	„ *é* in the French *était*.
o,	„	„	„ *o* in the first *o* in *promote*.
ö,	„	„	„ *ö* in the German *schön*.
ü,	„	„	„ *ü* in the „ *mühe*.
th,	„	„	„ *th* in *think*.
dh,	„	„	„ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhīl languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāorī, Habūṛā, Pārᵃdhī, and Siyālgirī, have been discovered to be varieties of Bhīlī and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhīlī and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhīl dialects.

GEORGE A. GRIERSON.

Bhīl dialects and Khāndēśī.

The border country between Rajputana, Central India, the Central Provinces, and, the Bombay Presidency is inhabited by many tribes known under various names, such as Bhīls, Ahīrs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the

Area within which spoken. Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Baroda State, is mostly Bhīl, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhīl-Ahīr country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Tahṣīl* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimārī is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhīl tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahīrs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhīl tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the

Number of speakers. following pages. We shall here only state the general results. They are as follows:—

Bhīl dialects 2,689,109
Khāndēśī (and its sub-dialects) 1,253,066

                                                TOTAL . 3,942,175

The dialects in question are mostly bounded towards the north and east by the

Linguistic boundaries. various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarātī.

Among the dialects spoken within the territory sketched above there is one, *viz.*,

Relation to other Indo-Aryan vernaculars. Khāndēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the one side, that the so-called Bhīl dialects gradually merge into the language of

B

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

Pronunciation. The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, foot. The same is the case in Rājasthānī dialects and in Kōṅkaṇī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāṭhī and in the Charōtarī dialects of Gujarātī.

S very commonly developes to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvī. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *lītō* and *līdō*, taken; *ṭāhī* and *ḍāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *kari*, having done ; *mōũ*, for *marũ*, I may die ; *dūu*, for *dūr*, far ; all of which are quoted from the Mawchi of Khandesh.[1]

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbaṅgśī), all of which belong to the Outer Band of Indo-Aryan Languages.

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[1] See also pp. 69, 84, 105, 110, 119, and 158.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find
some instances of the use of the Marāṭhī oblique form, not,
Nouns.
however, as a regular feature. Khāndēśī has developed a
separate oblique form of the plural ending in ēs or s. In Ahīrī we find a similar form
ending in ē. An s is very often added to the base in many dialects ; thus, bā and bās,
a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern
Konkan.

Strong masculine bases form their plural in ā as in Gujarātī. In the dialects
spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhīl dialects
spoken between that district and the sea, however, we also find the Marāṭhī form ending
in ē.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the
ablative suffix is usually inflected in the same way as the genitive suffix. In addition
to the form thō, etc., it also occurs as hō, etc., compare Rājasthānī. The n of the suffix nē
of the dative is often replaced by l especially in the south and west. It then also some-
times assumes the Marāṭhī form lā.

The suffixes of the genitive and the dative are usually nō and nē, respectively.
There is also another pair of suffixes hō and hē, respectively. These suffixes are apparently
confined to the west, from Sunth and southwards. We meet them again in the broken
Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in
Gujarātī ; thus, hũ, I, with several slightly varying forms.
Pronouns.
We also find forms such as mũ in the dialects which lead over
to Mālvī, and in the south and west the Marāṭhī form mī gradually gains ascendancy.

The present tense of the verb substantive is chhũ, etc., in Gujarātī and Eastern
Rājasthānī, and hũ, etc., in Western Rājasthānī. The future
Verbs.
tense is usually formed by adding an s-suffix in those dialects
where ' I am ' is chhũ, and an h-suffix where the corresponding form is hũ. Periphrastic
future forms are used besides, an inflected lō being added in the east, and an indeclin-
able lā in the west. We also find a gō-suffix in Mālvī and some dialects of Mārwārī.

All these forms occur in the various Bhīl dialects. The h-form of the present tense
of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neigh-
bourhood, such as Magᵃrī and Nyār ; in the hilly tracts of the Mewar State, in Partabgarh,
Ratlam, and Dhar. It is further the common form in the Bhīl dialects of Mahikantha,
the Sunth State of Rewakantha ; the Nōrī dialects of Ali Rajpur ; the Māwchī dialect of
Khandesh, and the various forms of Bhīlī spoken in the Nausari Division of the Baroda
State and neighbourhood, such as Rāṇī, Chōdhrī, Gāmṭī, Naikᵃḍī. The Marāṭhī forms
of the verb substantive begin to be used in the south, and are prevalent in most forms of
Kōṅkaṇī.

The future is formed by adding an h-suffix in most of these dialects. In the north,
however, in Merwara, we find the Jaipurī future ending in lō, and in Ratlam, Partab-
garh and Dhar we have the gō-future of Mālvī.

The chh-form of the verb substantive often replaces the initial chh with s. The
s-form prevails in the Bhīl dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rewakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Chhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimārī and Mālvī being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēśī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍᵃtas*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṇō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhīlī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects n question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēśī. As to the Bhīl dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhīl dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhīl dialects.

BHĪLĪ OR BHILŌḌĪ.

The Bhīls are known under a bewildering variety of names. On account of their dark colour they are often called *Kāḷī paraj*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*.[1] Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Muṇḍā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarātī and Rājasthānī.

The Bhīls.

Number of speakers. Bhīlī has been reported from the following localities :—

	No. of speakers.
Mewar State	101,500
Banswara and Kushalgarh	136,700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56,000
Bhopawar Agency	440,500
Mahikantha	10,200
The Dangs	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Rewakantha	101,000
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	1,163,872

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows :—

Name of dialect.	Where spoken.	No. of speakers.
Ahīrī	Cutch	30,500
Anārya (*i.e.* 'Non-Aryan') or Pahāḍī.	Rewakantha	43,500
Bāorī	Punjab, Rajputana, and United Provinces	43,000
Barēl	Chhota Udaipur	1,000
Chāraṇī	Panch Mahals and Thana	1,200
	Carried over	119,200

[1] It is not impossible that *Bhilla* itself is really a Prakṛit corruption of *Abhīra*, which has been adopted again, in this form, by Sanskrit.

Name of dialect.	Where spoken.	No. of speakers.
	Brought forward	119,200
Chōdhᵃrī	Surat and Nawsari	121,258
Dēhāwalī	Khandesh	45,000
Dhōḍiā	Surat and Thana	60,000
Ḍublī	Thana and Jawhar	14,050
Gāmᵃṭī	Surat and Nawsari	48,715
Girāsiā	Marwar and Sirohi	90,700
Hābūṛā	United Provinces	2,596
Kōṅkaṇī	Nawsari, Surat, Surgana, Nasik, Khandesh.	232,613
Kōṭalī	Khandesh	40,000
Magᵃrā kī bōlī	Merwara	44,500
Māwᵃchī	,,	30,000
Nāharī or Bāglanī	Nasik and Surgana	13,000
Nāikᵃḍī	Rewakantha, Panch Mahals, and Surat	12,100
Panchālī	Buldana	560
Pārᵃdhī	Berar and Chanda	5,410
Pāwᵇrī	Khandesh	25,000
Ranāwat	Nimar	500
Rānī Bhīl	Nawsari	87,540
Rāthᵃvī	Rewakantha	8,000
Siyālgīr	Midnapore	120
Wāgᵃḍī	Rajputana, Central India, and Bombay Presidency.	525,375
	TOTAL	1,526,237

By adding these figures to those given above we arrive at the following grand total :—

Bhīlī 1,163,872
Minor Dialects 1,525,237

TOTAL . 2,689,109

The territory occupied by the Bhīl tribes is a rather extensive one, and there **Bhīl dialects.** are, as might be expected, differences of dialect in the different parts of the Bhīl country. Towards the north and east the dialects of the Bhīls gradually merge into the various forms of Rājasthānī. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōṅkaṇī are almost Marāṭhī and gradually merge into some broken dialects of

the Northern Konkan, such as Vārᵃlī, Phuḍᵃgī, Sāmvēdī, and Vāḍᵃval, which have now become real Marāṭhī dialects, though their original base must have agreed with Bhīlī. More towards the east the Bhīl dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhīl dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nimar, the Bhīlī seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basim and was written in a form of Gōṇḍī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bhīls simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhīl dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhīl dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhīl grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīl dialects, and the form of Bhīlī spoken there has accordingly been dealt with as Standard Bhīlī.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in ' loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīlī is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mārwāṛī. Thus the periphrastic future ending in -*gō* begins to occur in Kotra.

The influence of Mārwāṛī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsiā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Magᵃrī which is almost pure Mārwāṛī.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvī. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding -*gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhīlī of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīlī which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhīl dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhīlī of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhīl dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhīl dialects gradually merge into Nīmārī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naikᵃḍī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naikᵃḍī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahīrī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhīlī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *i*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hũ karũ chhũ*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mī karitõ*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does; *karᵃtas*, they do.

The northern Bhīl dialects mainly agree with Gujarātī and Rājasthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhũ*, I am; *chhē* and *chhatāh*, they are. Compare also forms such as *jātᵃlu chhē*, thou goest.

Pāwᵃrī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhīlī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naikᵃḍī, and the various forms of that speech will therefore be dealt with after the Bhīlī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māwᵃchī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhīl dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhrī, Gāṃṭī, and Dhōḍiā. Rānī may be considered as the link connecting the southern forms of Bhīlī with Pāwᵃrī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with Pāw*rī. Both dialects begin to use the Marāṭhī form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh. The possessive pronouns are *mā*, my; *tā*, thy, as in Rajpipla, Māw*chī, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhīl dialects of Nawsari have still more traces of the influence of Marāṭhī, and the various forms of the so-called Kōṅkaṇī gradually merge into the broken Marāṭhī dialects of Thana.

In Nasik, Kōṅkaṇī merges into several Bhīl dialects which are almost identical with Khāndēśī.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhīlī of Nimar. That dialect has been largely influenced by the Marāṭhī of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhīl dialects spoken by some vagrant tribes, *viz.*, Bāorī, Habūṛā, Pār*dhī, and Siyālgirī.

It should be borne in mind that the Bhīls are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

Non-Aryan element.

The Bhīls have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Muṇḍā stock. We are not as yet in a position to settle the question.

The various Bhīl dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Muṇḍā; thus, *tāhī*, a cow; *bōdō*, back. Compare Muṇḍārī *tāhi*, to milk a cow; Khaṛiā *bōd*, back.

In other cases there is apparently a certain connexion between Bhīlī and Dravidian. Compare *talpā*, head; *ṭōḷī*, a cow; *ākh*lō, a bull; with Tamil *talei*, head; Gōṇḍī *ṭālī*, a cow; Kanarese *ākaḷu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Muṇḍā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *khōrō*, a horse ; *phāī*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairũ*, a wife ; *bairã*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a Muṇḍā form of speech, which was in its turn superseded by a Dravidian tongue.

BHILĪ OF MAHIKANTHA.

It has already been stated that the Bhīl dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV. CHAS. S.,—*Rudiments of the Bhili Language.* Ahmedabad. United Printing Press, 1895.

Mr. Thompson's Bhīlī is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot; *pan* and *pōṇ*, but. In the same way we find *ō* for *ā* in *pōṇī* (Gujarātī *pṓṇī*) and *pāṇī*, water. In some Gujarātī dialects this *ō*, transliterated *ṓ* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ã̄* is very commonly written *ȭ*, and seems to be pronounced like *on* in French 'bon.' Thus, *tamã̄* and *tamȭ*, you; *ã̄kh* and *ȭkh*, eye.

Final *ī* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōrī* or *sōrē*, daughter; *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ē̃*, and *nē* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī; thus, *sōrũ*, Standard Gujarātī *chhōrũ*, a child; *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junũ*, old, pronounced *zunũ*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *ī*-bases, it is, however, pronounced as an ordinary *j*; thus, *gījyō*, (he) went; *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *ḍ* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects; thus, *khōrō* and *ghōḍō*, a horse.

A *y* followed by a vowel is often changed to a *jy*; thus, *sōrī*, a daughter; *sōrjyā-nō*, of daughters; *mayā* and *mājyā*, compassion; *māryō* and *mārᵉjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *v* and *w* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hũ atō*, Standard Gujarātī *hũ hatō*, I was. *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *ẖ*. Thus, *ẖōnũ*, Gujarātī *sōnũ*, gold, *bēẖ*, Gujarātī *bēs*, sit. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *ṭāhī* and *ḍāhī*, a cow; *līḍũ* and *līṭũ*, taken; *upᵉvũ* and *ubũ thāvũ*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḍō* and *khōḍō*, a horse; *thāmᵉvũ* and *dhāmᵉvũ*, to run; *thōḷũ* and *dhōḷũ*, white; *bhāī* and *phāī*, a brother, and so on.

III.—VERBS.

A.—Verb Substantive.—*hōwũ*, to be.

		Present, I am, etc.	Past, I was, etc.	Future, I shall be, etc.	Subjunctive, I may be, etc.	Imperative, be, etc.
Sing.	1	*hũ*.	*atō*.	*ahĩ, hōĩh, ahjē*.	*ugũ, hōũ, wũ*.	
	2	*hē*.	*atō*.	*ahē*.	*ugē, vē*.	*hō, hōjē*.
	3	*hē*.	*atō*.	*ahē*.	*ugē, vē*.	
Plur.	1	*hã, hãi-yē*.	*atā*.	*ahã̃*.	*ugã̃, wã̃*.	
	2	*hō*.	*atā*.	*ahō*.	*ugō, wō*.	*hō, hōjō*.
	3	*hẽ̃, hẽ*.	*atā*.	*ahẽ̃*.	*ugẽ̃, vẽ̃*.	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *vĩ atĩ*, she was. A past subjunctive is *ugēk* or *ugēt*, I might be. It does not change for person.

B.—Finite Verb.—*paḍᵃwũ*, to fall.

Verbal Noun.—*paḍᵃwũ*, genitive *paḍᵃwā-nō*.

Participles.—*paḍᵃtō*, falling; *paḍᵃjyō, paḍēlō*, fallen; *paḍᵃwā-nō*, about to fall; *paḍᵃtã̃*, on falling.

Conjunctive participle.—*paḍĩ, paḍĩ-nē, paḍĩ-nẽ̃*.

		Pres. conj., I may fall, etc.	Present, I fall, etc.	Past, I fell, etc.	Future, I shall fall, etc.	Imperative, fall, etc.
Sing.	1	*paḍũ*.	*paḍũ-hũ*.	*paḍᵃjyō*.	*paḍĩ(h), paḍᵃhĩ*.	
	2	*paḍē*.	*paḍē-hē*.	*paḍᵃjyō*.	*paḍᵃhē, paḍĩ(h)*.	*paḍ, paḍᵃjē*.
	3	*paḍē*.	*paḍē-hē*.	*paḍᵃjyō*.	*paḍᵃhē*.	
Plur.	1	*paḍã̃, paḍĩyē*.	*paḍã̃-hã̃*.	*paḍᵃjyā*.	*paḍᵃhã̃*.	*paḍĩyē*.
	2	*paḍō*.	*paḍō-hō*.	*paḍᵃjyā*.	*paḍᵃhō*.	*paḍō, paḍᵃjō*.
	3	*paḍẽ̃*.	*paḍẽ̃-hẽ̃*.	*paḍᵃjyā*.	*paḍᵃhẽ̃*.	

Present definite.—*hũ paḍũ hũ*, I am falling.

Imperfect.—*hũ paḍᵃtō atō*, I was falling.

Perfect.—*hũ paḍᵃjyō hũ*, I have fallen.

Pluperfect.—*hũ paḍᵃjyō atō*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paḍĩyō, paḍyō*, and *paḍō*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *wanẽ̃ puñjĩ ālyi* he gave his property; *anẽ̃ ī-nẽ̃ mōkalyō*, he sent him.

C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

karᵃwũ, to do,	past *kīdō*.		*pēhᵃwũ*, to enter,	past *pēṭhō*.
khāwũ, to eat,	„ *khādō*.		*pīwũ*, to drink,	„ *pīdō*.
jāwũ, to go,	„ *gījyō*.		*bīwũ*, to fear,	„ *bīnō*.
dēkhᵃwũ, to see,	„ *dīṭhō*.		*bēhᵃwũ*, to sit,	„ *bēṭhō*.
dīwũ, to give,	„ *dīdō*.		*marᵃwũ*, to die,	„ *muō*.
nāhᵃwũ, to run away,	„ *nāṭhō*.		*līwũ*, to take,	„ *līdō*.

Occasionally we also find forms such as *rihāṇō*, he got angry; *marāṇō*, beaten, etc.

BHĪLĪ OR BHILŌḌĪ.

The dialect spoken by the Bhīls in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhīls of that district are commonly called Ḍungri Bhīls, from the neighbouring Ḍungarpur, and their dialect is also known as Ḍungᵃrī.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhīls contract their marriages.

[No. I.]

INDO-ARYAN FAMILY.　　　CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમન્યેં બે સોરા અતા । નેં અણ્ણામાંહા (ધીમાંહા) નોંને સોરે છીના બાપને કેન્યું, આતા મારે પાંતીઐ આવે છી તમારી પુંજી નો પ્હાગ મય આલો । નેં વણ્ણેં પોતાની પુંજી ઐયાંનેં વાંટી આલ્યી । નેં ઘોરા દન પસેં છી નોંને સોરે હેતો માલ પ્હેગો કેદો (કીદો) નેં વેગલા દેહમાં ગીન્યો, નેં ઉઁ રરાં રાવણ્ણાંમાં વણ્ણાનો માલ વેડ્ડી નોંખ્યો । નેં જ઼રે છીણ્ણેં હેતુ ખોષી કેદીયું તેરેછી મલકમેં મોટો કાર પડ્ડ્યો નેં છીનેં તંગી પડ્વા લાગ્યી । નેં વી ગીન્યો નેં છી મલકના રઉત માંયહા એકને કહેર હાગડી થછીનેં રૈન્યો । નેં અણ્ણેં છીનેં પોતાના ખેતરમેં પ્હુંડ સારવા મોકલ્યો । નેં પ્હુંડ જ઼ સોલ ખાતાં અતાં છી ખાઈનેં પેટ ભરવાનું મન થાન્યુ, નેં કણ્ણેં છીનેં નહીં આલ્યું । નેં જ઼ાણ્ણેં વી ઠેકાણ્ણેં આન્યો તાણ્ણેં ઈન્યું કેન્યુ, મારા દાદાના ક઼તરા હાગડીનેં ધરાધીનેં રોટ્લા મળે છે, નેં હું ભૂખેં મઈહું । ઈયાંહો ઉઠીનેંમારે ખાને ઍર જઈહીહ, નેં છીનેં કેહીહ, આતા અંગાહ હામે નેં તમારી આગળ મેં પાપ ક઼ીદાં છે । નેં હેવાં તમારો દીકરો કેન્યાનો (કેવાનો) થરમ નાંહીં । તમારા હાગડી માંહો એક હાગડી મનેં ગણ્ણો । નેંવી ઉ ક઼ઈન્યો નેં છીના બાપને ઍર ગીન્યો । પણ જ઼ાણ્ણેં ક઼તરેથ સેટ છી અતો તાણ્ણેં-જ઼ છીના બાપેં છીને દીઠો, છીનેં છીના માયેં દયા આન્યી, નેં છી થમીઆ, નેં છીનેં ક઼ોરેં ખાઉંખ્યો, નેં છીનેં ઓસી ક઼ીદી । નેં છી સોરે છીનેં કેન્યું, આતા, મેં અંગાહ હામે નેં તમારી આગળ પાપ ક઼ીદાં છે નેં હેવાં તમારા દીકરો કેન્યાનો થરમ નાંહીં । પણ છીના બાપેં પોતાના હાગડીનેં કેન્યું, હારામાં હારાં લભરાં લી આવો, નેં છીનેં પેરાવો; નેં છીનેં હાથેં વેંટી ધાલો, નેં પોગમાં ખાહડાં ધાલો । નેં હેંડો આપણ્ણ ખાધીયે, નેં મોજ઼ મારીયે । હું કારણ જ઼ આ મારો સોરો મરી ગીન્યો તો, નેં પાસ્સો જ઼ીવતો થાન્યો છે; ખોવાઈ ગીન્યો તો, નેં જડન્યો છે । નેં વા મજ઼ા મારવા મંડન્યા ॥

એવાં છીનો વડો સોરો ખેતરમેં અતો । નેં જ઼ણ્ણી-વેલા છી ઍર ગીન્યો નેં ઍરની પાહે આન્યો તણ્ણી-વેલા ગાણ્ણું નેં નાસ ઈન્યું સાંભળ્યાં । નેંઈ ણ્ણું હાગડીમાંહા એકનેં હાદ દછીનેં પુસ્યુંકે ઈયું, હું છે । નેં ઈન્યું છીનેં કેન્યું, તમારો ભાઈ આન્યો છે; નેં તમારા બાપેં એક વડી ગોઠ ક઼ીદી છે, ઈમકે છીનેં હાજ઼ે હોરો છી મળ્યો છે । નેંછીનેં રીસ સઈ્થી (સઈજ઼), નેં માંય જ઼વાનું મન થાન્યું નાંહીં । તી (તણ્ણેં) છીના બાપેં આયહેં આવી છીનેં હમજ઼નવીયો । નેં ઈન્યું જ઼વાબ આલ્યો નેં છીના બાપનેં કેન્યુંઈ્ચી, જ઼ે, અતરાં વરહ થાન્યાં તમારી મેં ચુવાળી ક઼ીદી, નેં ક઼ોદી દન તમારો હકમ પાસ્સો પાડન્યો નાંહીં (તમારે વસન પાસ્સું ઠેલ્ક઼યું નાંહીં) । તેં પણ મારા ગોઠીયા પ્હેલા કરી મજ઼ા કઈ઼ અતરા હાર તમેં ક઼ોદીદન એક ટૂંયેં નહીં આલ્યું । પણ જ઼ણ્ણેં તમારો ખસો રાંડુંમાં વેરી દેદીયો તી સોરો આવ્ન્યો ઈવાજ઼, છીનેં એક ગોઠ આલ્યી । નેં ઈન્યું છીનેં કેન્યું, સોરા, તું તો મારી પ્હેલા હદા રૈન્યો છે, નેં જ઼ેતરઈ મારૂં છે તી હેતું તારૂંછે । આપડે મજ઼ા કરવી નેં રાજ઼ થાવું જ઼ુજ઼ે । હું કારણ જ઼ે આ ત્હારો ભાઈ મરી ગીન્યો તો, નેં પાસ્સો જ઼ીવતો થાન્યો છે; નેં ખોવાઈ ગીન્યો તો, નેં પાસ્સો જડન્યો છે ॥

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

Ēk ādam"nyē̃ bē sōrā atä. Nē̃ aṇā-mā̃-hā (or ī-mā̃-hā)
One man-to two sons were. And them-among-of (or, these-in-from)

nõnē-sōrē ī-nā bāp-nē̃ kējyū, 'ātä, mārē pāti-ē̃
by-the-younger-son his father-to it-was-said, 'father, my share-to

āvē ī tamārī puñjī-nō phāg may ālō.' Nē̃ waṇē̃ pōtā-nī
may-come that your property-of portion to-me give.' And by-him his

puñjī bēyā̃-nē̃ wāṭī ālyī. Nē̃ thōrā dan passē̃ ī
property both-to having-divided was-given. And few days after this

nõnē-sōrē ḥētō māl phēgō kēdyō (or kīdō), nē̃ vēgᵃḷā dēḥ-mā̃
by-younger-son all wealth together was-made, and far country-to

gījyō, nē̃ ū rarā-rᵢwᵃṇā-mā̃ waṇā-nō māl vēḍᵃphī
he-went, and there feasting-in his property having-wasted

nõkhyō. Nē̃ jērē īṇē̃ ḥētū khōī dēḍiyū̃, tērē ī
was-thrown. And when by-him all having-wasted was-thrown, then this

malak-mē̃ mōṭō kār paḍᵃjyō, nē̃ ī-nē̃ taṅgī paḍᵃwā lāgyī.
country-in great famine fell, and him-to distress to-fall began.

Nē̃ vī gījyō nē̃ ī malak-nā raüt-mā̃y-ḥā ēk-nē khēr ḥāgᵃdī
And he went and this country-in dwellers-in-from one-of at-house servant

thaī-nē̃ rējyō. Nē̃ aṇē̃ ī-nē̃ pōtā-nā khētar-mē̃ phuṇḍ
having-become stayed. And by-him him his-own fields-in swine

sārᵃwā mōkalyō. Nē̃ phuṇḍ jī sōl khāṭā̃ atā̃ ī khāī-nē̃
to-feed was-sent. And swine what bark eating were that having-eaten

pēṭ bharᵃwā-nū man thājyū̃, nē̃ kaṇē̃ ī-nē̃ nahī̃
belly filling-of mind became, and by-anybody him-to not

ālyū̃. Nē̃ jāṇē̃ vī thēkāṇē̃ ājyō tāṇē̃ īṇē̃ kējyū,
was-given. And when he proper-place-in came then by-him it-was-said,

'mārä dādā-nā katᵃrā ḥāgᵃdī-nē̃ dharāī-nē̃ rōṭᵃlā malē-ḥē,
'my father-of how-many servants-to satisfaction-to loaves got-are,

nē̃ hū̃ bhukhē̃ marū-ḥū̃. Iyā̃-ḥō uthī-nē̃ mārē bā-nē
and I with-hunger dying-am. Here-from having-arisen my father-of

khēr jāhīḥ nē̃ ī-nē̃ kēhīḥ, "ātä, ãgāḥ ḥāmē̃ nē̃
to-house I-shall-go and him-to I-shall-say, "father, heaven before and

tamārī   āgaḷ   mẽ   pāp   kīdã̄   ḫē.   Nẽ   hēwã̄   tamārō   dīkᵃrō
you   *before*   *by-me*   *sins*   *made*   *are.*   *And*   *now*   *your*   *son*

kējyā-nō   (or,   kēwā-nō)   tharam   nã̄hĩ.   Tamārā   ḫāgᵃdī-mã̄-ḫō
being-called-of   (or,   *saying-of*)   *right*   *is-not.*   *Your*   *servants-in-from*

ēk   ḫāgᵃdī   ma-nẽ   gaṇã̄."'   Nẽ   vī   uthᵃjyō   nẽ   ī-nā   bāp-nē
one   *servant*   *me-to*   *count."'*   *And*   *he*   *arose*   *and*   *his*   *father-of*

khēr   gījyō.   Paṇ   jāṇẽ   katᵃrē-y-sēṭē   ī   atō,
to-house   *went.*   *But*   *when*   *at-considerable-distance*   *he*   *was,*

tāṇẽ-j   ī-nā-bāpẽ   ī-nē   dīṭhō;   ī-nē   ī-nā-māthē   dayā
then-indeed   *by-his-father*   *him-to*   *he-was-seen;*   *him-to*   *him-on*   *pity*

ājyī,   nẽ   ī   thāmīō,   nẽ   ī-nē-kōṭẽ   bājhyō,   nẽ   ī-nẽ
came,   *and*   *he*   *ran,*   *and*   *on-his-neck*   *seized,*   *and*   *him-to*

bōsī   kīdī.   Nẽ   ī   sōrē   ī-nẽ   kējyũ,   'ātā,
kisses   *were-made.*   *And*   *that*   *by-son*   *him-to*   *it-was-said,*   *'father,*

mẽ   āgāḫ   ḫāmē   nē   tamārī   āgaḷ   pāp   kīdã̄   ḫē,
by-me   *heaven*   *before*   *and*   *you*   *before*   *sins*   *made*   *are,*

nẽ   hēwã̄   tamārō   dīkᵃrō   kējyā-nō   tharam   nã̄hĩ.'   Paṇ
and   *now*   *your*   *son*   *to-be-called-of*   *right*   *is-not.'*   *But*

ī-nā-bāpẽ   pōtā-nā   ḫāgᵃdī-nẽ   kējyũ,   'ḫārā-mā   ḫārã̄
by-his-father   *his-own*   *servants-to*   *it-was-said,*   *'good-among*   *good*

labᵃrã̄   lī   āwō,   nẽ   ī-nē   pērāwō;   nẽ   ī-nē-
clothes   *having-taken*   *come,*   *and*   *him-to*   *put-on;*   *and*   *on-his-*

hāthẽ   vēṭī   ghālō,   nẽ   pōg-mã̄   khāḫᵃdã̄   ghālō.   Nẽ   hẽḍō,
hand   *ring*   *put,*   *and*   *foot-on*   *shoes*   *put.*   *And*   *come,*

āpaṇ   khāīyē,   nẽ   mōj   mārīyē.   Ḫū   kāraṇ?   jī
we   *will-eat,*   *and*   *merriment*   *strike.*   *What*   *reason?*   *that*

ā   mārō   sōrō   marī   gījyō-tō,   nẽ   pāssō   jīwᵃtō   thājyō
this   *my*   *son*   *having-died*   *gone-was,*   *and*   *again*   *alive*   *become*

ḫē;   khōwāī   gījyō-tō,   nē   jadᵃjyō   ḫē.'   Nẽ   wā   majā
is;   *lost*   *gone-was,*   *and*   *joined*   *is.'*   *And*   *they*   *merriment*

mārᵃwā   mādᵃjyā.
to-strike   *began.*

Ēwã̄   ī-nō   waḍō   sōrō   khētar-mẽ   atō.   Nẽ   jaṇī-vēḷā
Now   *his*   *eldest*   *son*   *field-in*   *was.*   *And*   *what-time*

ī   khēr   gījyō   nẽ   khēr-nī   pāḫē   ājyō,   taṇī-vēḷā   gāṇã̄
he   *to-house*   *went*   *and*   *house-of*   *near*   *came,*   *that-time*   *songs*

nẽ   nās   iṇẽ   sãbhaḷyã̄.   Nẽ   iṇẽ   ḫāgᵃdī-mã̄-ḫā
and   *dancing*   *by-him*   *were-heard.*   *And*   *by-him*   *servants-in-from*

ēk-nē   ḫād   daī-nē   pusyũ   kē,   'iyũ   ḫū   ḫē?'
one-to   *word*   *having-given*   *it-was-asked*   *that,*   *'this*   *what*   *is?'*

Nẽ   iṇẽ   ī-nē   kējyũ,   'tamārō   bhāī   ājyō   ḫē,
And   *by-him*   *him-to*   *it-was-said,*   *'your*   *brother*   *come*   *is,*

nẽ   tamārā-bāpẽ   ēk   waḍī   gōṭh   kīdī   hē,   im-kē
and   *by-your-father*   *one*   *great*   *feast*   *made*   *is,*   *thus-that*

ī-nẽ   hājō-hōrō   ī   malyō   hē   Nẽ   ī-nẽ   rīs
him-to   *safe-and-sound*   *he*   *found*   *is.*   *And*   *him-to*   *anger*

saḍᵃyī (*or* saḍᵃjī)   nẽ   mãy   jāwā-nū   man   thājyũ   nãhī.'
arose   *and*   *inside*   *going-of*   *mind*   *became*   *not.'*

Tī (*or* tanẽ)   ī-nā-bāpẽ   bāyᵃrũ   āvī   ī-nẽ   hamᵃjāvīyō.
Therefore   *by-his-father*   *outside*   *having-come*   *him-to*   *it-was-entreated.*

Nẽ   inẽ   jawāb   ālᵃjyō   nẽ   ī-nā   bāp-nẽ   kējyũ
And   *by-him*   *answer*   *was-given*   *and*   *his*   *father-to*   *it-was-said*

kī,   'jō,   atᵃrã   warah   thājyã,   tamārī   mẽ   guwālī
that,   '*lo,*   *so-many*   *years*   *became,*   *your*   *by-me*   *service*

kīdī,   nẽ   kōī   dan   tamārō   hakam   pāssō   pāḍᵃjyō
was-done,   *and*   *any*   *day*   *your*   *order*   *behind*   *was-dropped*

nãhī   (*or,*   tamārũ   wasan   pāssũ   ṭhēlᵃjyũ   nãhī).   Tẽ-pan   mārā
not   (*or,*   *your*   *word*   *behind*   *was-put*   *not*).   *But*   *my*

gōṭhīyā   phēlā   karī   majā   karũ   atᵃrā-hāru   tamẽ
friends   *together*   *having-done*   *feast*   *I-might-make*   *so-much-for*   *by-you*

kōī   dan   ēk   ṭēṭũ   yẽ   nahī   ālᵃjyũ.   Pan   jānẽ
any   *day*   *one*   *kid*   *even*   *not*   *was-given.*   *But*   *by-whom*

tamārō   paisō   rãḍũ-mã   vērī   dēḍīyō   ṭī   sōrō
your   *money*   *harlots-with*   *having-wasted*   *was-thrown*   *that*   *son*

āwᵃjyō   iwō-j   ī-nẽ   ēk   gōṭh   ālyī.'   Nẽ   inẽ
came   *then-just*   *him-to*   *one*   *fast*   *was-given.'*   *And*   *by-him*

ī-nẽ   kējyũ,   'sōrā,   tũ   tō   mārī   phēlō   hadā
him-to   *it-was-said,*   '*son,*   *thou*   *indeed*   *me*   *with*   *always*

rējyo   hē;   nē   jētᵃrũ   mārũ   hē,   tī   hētũ   tārũ   hē.
living   *art;*   *and*   *as-much-as*   *mine*   *is,*   *that*   *all*   *thine*   *is.*

Āpᵃdē   majā   karᵃvī   nẽ   rājī   thāwũ   jujē.   Hũ
By-us   *feast*   *should-be-made*   *and*   *happy*   *to-become*   *is-proper.*   *What*

kāran?   jē   ā   tthārō   bhāī   marī   gījyō-tō,   nē
reason?   *that*   *this*   *thy*   *brother*   *having-died*   *gone-was,*   *and*

pāssō   jīwᵃtō   thājyō   hē;   nē   khōwāī   gījyō-tō,   nē
again   *living*   *become*   *is;*   *and*   *being-lost*   *gone-was,*   *and*

pāssō   jaḍᵃjyō   hē.'
again   *joined*   *is.'*

[No. 2.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમાં ભીલ કેવાં, ને ડુંગરામાંય રહાં। અસલ અમારે બાપ-દાદા આવેલા હે। તી વા ડુંગરા અમારા કેવાધી। ને અમારે વીવા એવા થા�એ કે વોરને ગેરહાં મા-ખાપ ભાધી ને કાકા ભેગાં થાઝીને લાડી જોવા નીકળે। જણે ગામ લાડી ગમે તણે ગેર જઝીને પુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાધી કરવી હે। ને લાડીને મા-ખાપ ગમે તો, હાં, હગાઈ કરવી હે, એમ કહે। પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાધીને વોરને મા બાપ પાસાં અણ્યાંને ગેર આવે, ને વીવા કરે। પહેલું તો વોરને પીધે કરે, ને ગામવાળાને ઓલાવીને હરો ને કુગરી ખાવા પીવા આલે। પસે આધી પધીને ડેકવા ઊઠે, ને પસે ઠેઝી રહીને હગળાં અણ્યાં અણ્યાંને ગેર જતાં રહે। પસે વોરને લઝીને પન્નાવણ્યાં લાડીને ગેર જય ને લાડીને પાબી લાડીને ને વોરને જમણ્યા હાથ એ હવડાવીને હાત ફેરા ફેરા ફેરવે। પસે વોર પન્નીને બાહેરો નીકળે ને વણ્યાહાથે લાડી પોણ નીકળે। વોર ધીને ગેર આવે તણ્યા હાથે લાડી પોણ આવે। પસે વોરને ને લાડીને વોરને ગેર માંય ધાલે। પસે બાહેરાં પાસાં નીકળે ને લાડી ધીને મા-ખાપને ગરે પાસી જય। પસે સો હાત દાડાં વોર ને ખીજાં આદમી ભેગાં થાધીને લાડીનું આણ્યું કરવા જય॥

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā Bhil kewā, ne ḍũgarā-māy rahā. Asal amāre bāp-dādā
We Bhils are-called, and the-hills-in we-live. Formerly our ancestors

āvēlā ḥē. Tī wā ḍũgarā amārā kewā. Nē amāre vīwā ēwŏ
come are. So these mountains ours are-called. And our marriage such

thāē ke wŏr-ne ger-ḥā mā-bāp bhāi ne
becomes that the-bridegroom-of house-from mother-and-father brothers and

kākā bhēgā thāi-ne lāḍī jŏwā nīkᵃḷē. Jaṇē gām
uncles together having-become the-bride to-see go-out. Which in-village

lāḍī gamē, taṇē ger jāi-ne puse ke, ' tamāre sūrī-ne
the-bride pleases, that to-house having-gone they-ask that, ' your daughter-by

māre sōrā-ḥār ḥagāi karᵃvī ḥē.' Nē lāḍī-ne mā-bāp
my son-with marriage to-be-done is.' And the-bride-of mother-and-father

gamē tŏ, ' hā, ḥagāi karᵃvī ḥē,' ēm kahē. Pase kalāl-ne
are-pleased then, ' yes, marriage to-be-done is,' so say. Then a-liquor-seller-of

ger-ḥŏ ḥarŏ ēk rūpīā-nŏ magāvī ḥagᵃlā
the-house-from . liquor one rupee-of having-caused-to-be-brought all

pāi-ne wŏr-ne mā-bāp pāsā anā-ne
having-caused-to-drink the-bridegroom-of mother-and-father again them-of

ger āvē, ne vīwā kare. Pahēlũ-tŏ wŏr-ne pīthē
to-the-house come, and marriage make. First-then bridegroom-to turmeric-ointment

karē, ne gām-wāḷā-ne bŏlāvī-ne ḥarŏ ne kugari khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-

pīwā āle. Pase khāi-paī-ne thēkᵃwā ūthē, ne
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and

pase thēkī-rahī-ne ḥagᵃlā anā-anā-ne .ger jātā-rahē. Pase
then having-done-dancing all their-their to-homes go-remain. Then

ₜwŏr-ne laī-ne ' pannāwaṇā,' lāḍī-ne ger
the-bridegroom-to having-taken ' we-will-cause-them-to-marry,' the-bride-of to-house

jāy,   nē   lāḍī-nē   pābhī   lāḍī-nē   nē   wōr-nē   jamᵃṇā
they-go, and   the-bride-of brother's-wife the-bride-to and the-bridegroom-to right

hāth   bē   hawᵃḍāvī-nē   ḫāt   phērā phērā   phērᵃvē.   Pasē
hands   two   having-caused-to-hold seven turns turns she-causes-them-to-turn. Then

wōr   pannī-nē   bāhērō nīkᵃḷē nē waṇā-ḫāthē lāḍī pōṇ nīkᵃḷē.
the-bridegroom having-married   out   comes and him-with the-bride also comes-out.

Wōr   ī-nē   gêr   āvē   taṇā-ḫāthē lāḍī pōṇ āvē.   Pasē
The-bridegroom his   to-house comes   him-with   the-bride also comes.   Then

wōr-nē   nē   lāḍī-nē   wōr-nē   gêr-mãy ghālē. Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then

bāhêrã   pāsã   nīkᵃḷē   nē   lāḍī   ī-nē   mā-bāp-nē   garē
out   again   they-come-out and the-bride to-her mother-and-father-to in-the-house

pāsī jāy. Pasē sō   ḫāt   dāḍã   wōr   nē bījã ādᵃmī bhēgã
back goes. Then six seven in-days the-bridegroom and other men together

thāī-nē   lāḍī-nū   ānũ   karᵃwā jāy.
having-become the-bride-of the-call to-do   go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhīls, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to h house.

Bhīlī is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārwārī, especially round Kotra.

AUTHORITY—

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *ḷ* is no more used; thus, *hãgᵃlō* for *hãgᵃḷō*, all; *kāl*, for *kāḷ*, famine.

An original *s* is usually changed to *h*; thus, *huēr*, Gujarātī *suwar*, pig. But *dēs-mã̃*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pāhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrã̃ hatã̃*, two sons (lit· children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tũ hai*, thou art; *ghaṇā nōkar hai*, many servants are. Compare Mārwārī.

In other respects the dialect agrees with the Bhīlī of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(DISTRICT KHADAK, MEWAR STATE.)

Kanāk	manakh-nē	bē	sōrã̃	hatã̃.	Lōḍᵃkē	waṇā-nā
A-certain	*man-to*	*two*	*sons*	*were.*	*By-the-younger*	*his*
ātā-hũ	kējyō	kē,	'mārā	wātā-nō	jē	māl	āvē
father-to	*it-was-said*	*that,*	' *my*	*share-of*	*what*	*property*	*comes*
ālō.'	Nē	waṇē	bē	sōrã̃-mã̃	vī	wã̃tī
give.'	*And*	*by-him*	*two*	*sons-in*	*it-(property)*	*having-divided*
dīdō.	Nē	thōḍā-k	dāḍā-mã̃	lōḍᵃkē	hãgᵃlō	wagᵃlō
was-given.	*And*	*few-a*	*days-in*	*by-the-younger*	*all*	*together*
karīnē	vēgᵃlā	dēs-mã̃	gīyō.	Nē	vīyã̃	khub	majō
having-done	*distant*	*country-in*	*went.*	*And*	*there*	*much*	*enjoyment*
karīnē	hãgᵃlō	kharāb	karī	dīdō.	Nē
having-done	*entire-(property)*	*waste*	*having-made*	*was-given.*	*And*
kharas	karyā	puṭhē	pēlā	dēs-mẽ	khub	kāl
expenses	*were-done*	*afterwards*	*that*	*country-in*	*great*	*famine*
paḍᵃjyō;	ne	ēvē	vī	bhukhō	marᵃwā	lāgō.	Nē	vī
fell;	*and*	*there*	*he*	*hungry*	*to-die*	*began.*	*And*	*he*

pēlā   sēr-nā   ēk   āḍᵃmī-pāhē   jāinē   rīyō.   Nē   waṇē
that   *town-of*   *one* *man-near*   *having-gone* *remained.* *And*   *by-him*

huēr   sārᵃwā   khētar-mã̄   mōkᵃlyō.   Nē   waṇē   rājī   thāinē
swine   *to-graze*   *field-in*   *was-sent.*   *And*   *by-him*   *glad*   *having-become*

huēr-nā   khāwā-nā   kusᵃkā-hũ   pēṭ   bharī-līdō.   Nē
swine-of   *eating-of*   *husks-with*   *belly*   *having-filled-was-taken.*   *And*

bīje-kaṇē   waṇāy   kãi   nahī   ālᵃjyō.   Nē   jērē
by-other-anyone   *to-him*   *anything*   *not*   *was-given.*   *And*   *when*

waṇāy   hõtē   ājyō   waṇē   kīyō   kē,   'mārā   ātā-nē
to-him   *senses*   *came*   *by-him*   *was-said*   *that,*   'my*   *father-to*

ghaṇā   nōkar   haĩ ;   nē   waṇāy   khāwā   khub   jaḍē-hai ;
many   *servants*   *are ;*   *and*   *to-them*   *to-eat*   *much*   *obtained-is ;*

nē   hũ   bhukhē   marũ   hũ.   Hũ   uṭhīnē   mārā   ātā-pāhē
and   *I*   *by-hunger*   *dying*   *am.*   *I*   *having-arisen* *my*   *father-near*

jāinē   waṇāy   kaï,   " ātā,   mẽ   Parᵃmēsar-nē   na
having-gone   *to-him*   *will-say,*   "father,*   *by-me*   *God-to*   *and*

tārē   mōrē   pāp   kīdhō   hai ;   nē   hũ   tārō   sōrō   kēwāḍᵃwā
of-thee   *before*   *sin*   *done*   *is ;*   *and*   *I*   *thy*   *son*   *to-be-called*

harᵃkhō   nahī ;   paṇ   mayẽ   nōkar   rākhī   lē." '   Nē
like   *am-not ;*   *but*   *me*   *a-servant*   *having-kept*   *take." '   *And*

vī   uṭhīnē   ātā-pāhē   āvyō.
he   *having-arisen*   *father-near*   *came.*

The Bhīlī spoken in the Kotra district of Mewar has been much influenced by Mārwāṛī, and may be considered as the link connecting that language with the Bhīl dialect of Mahikantha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to s-sounds, and s has been changed to h as in Mahikantha. Thus, pãs, five; vĭh, twenty. Chh is, however, often written instead of s; thus, chhōrō and sōrō, a son.

Ḍ between vowels is pronounced as an ṛ; thus, ghōṛō, a horse.

So far as we can judge from the materials available b is sometimes substituted for v and w. Thus, bēgᵃlō, far, but vĭh, twenty.

The neuter gender is often confounded with the masculine; thus, kēhyō and kēyũ, it was said; nānū, the younger son; hōnu, gold; rupō, silver, etc.

The plural of strong feminine bases sometimes ends in ĭ and sometimes in iyã; thus, ghōrĭ, mares; chhōriyã, daughters.

The suffix of the genitive is rō, or, sometimes, nō; thus, bāp-rō and bāp-nō, of a father. The suffix of the dative is nē; thus, chhōrā-nē, to the son. Occasionally kō is used instead; thus, nōkar-kō, to the servants.

With regard to numerals we may note the form ēkᵃs, one. Here we have, apparently, the pleonastic s which is common in Jaipurī.

'I' is hũ and mũ, case of the agent maĩ, genitive mārō, mhārō, and mākō; plural hamō, genitive mhārō.

'He' is wō, oblique unā and wanā. The interrogative pronouns are kũn, who? kinā-rō, whose? hũ, what? etc.

The present tense of the verb substantive is :—

Singular, 1. hũ.		Plural, 1. haĩ.	
2. hai.		2. hō, haĩ.	
3. hai.		3. hai, haĩ.	

The past tense is hatō and thō, plural hatā.

The finite verbs are inflected as in connected dialects. Thus, hũ jāũ hũ, I go; thũ jāvē-hai, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, bēṭō kēhyũ, the son said; mũ gunō kĭdō hai, I (instead of maĩ, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, mũ jāũ, I will go. The true future is formed from this tense by adding gō, plural gā. Thus, hũ kuṭũ-gō, I shall strike.

The verbal noun ends in wō, oblique wā; thus, kuṭᵃwō, to strike; kusī karᵃwā lāgā, they began to make merry.

Note also the causative form kēwᵃrāũ, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text ⸢in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION.

Ēkᵃs	mānᵃvī-nē	bē	sōrā	hatā.	Tinā-mẽ	nānū
One	*man-to*	*two*	*sons*	*were.*	*Them-among*	*younger*

hatō	āpᵃnē	bāp-ē	kēhyō,	'bāp,	mārō	bhāg	mōy
was	*his*	*father-to*	*said,*	*'father,*	*my*	*share*	*me*

ālō.'	Pāchhē	unā-rō	bhāg	wãṭī	dīdō.	Thōrā-k
give.'	*Then*	*his*	*share*	*having-divided*	*was-given.*	*Few-a*

dārā	kērē	nānū	hatō	māl	bhēlō	kīdō	bēgᵃlō
days	*after*	*younger*	*was*	*property*	*together*	*was-made*	*far*

lēi-nē	hĩḍī	giyō.	Wãy	khōṭā	kāɪn-mẽ	khēru
having-taken	*having-gone*	*went.*	*There*	*bad*	*action-in*	*spent*

kīdō.	Pāchhē	hārō	khēru	karī	pūgō	unā
was-made.	*Then*	*all*	*spent*	*having-made*	*after (?)*	*that*

mulak-mẽ	jabᵃrō	kāl	pariyō.	Pāchhē	wō	nāgō-pud
country-in	*mighty*	*famine*	*arose.*	*Then*	*he*	*distressed*

thāī	gayō.	Pāchhē	unā	mulak-mẽ	harᵃtā	gharᵃwālā-nē
having-become	*went.*	*Then*	*that*	*country-in*	*rich*	*householder-to*

gayō.	Pāchhē	unā	gharᵃwālā	khētar-mã	huar	charāwā
he-went.	*Then*	*that*	*householder(by)*	*field-in*	*swine*	*to-feed*

mōkᵃlyō.	Tērē	unā-rē	mū-mẽ	ēm	hatũ	kē,	'huar-rā
was-sent.	*There*	*his*	*mind-in*	*this*	*was*	*that,*	*'swine-of*

khāyēlā	chhōlᵃkā	khāīnē	mū	pēṭ	bharũ.'	Tērē
eaten	*husks*	*having-eaten*	*I*	*my-belly*	*may-fill.'*	*Then*

unā	kānū	kai	nē	āliyō.	Pāchhē	hōchīnē
to-him	*by-anyone*	*anything*	*not*	*was-given.*	*Then*	*having-come-to-senses*

kiyō,	'mārā	bāp-nē	kiṭᵃlā	kāmᵃwālā-nē	ghaṇā	rōṭā	haĩ,
said,	*'my*	*father-of*	*how-many*	*servants-to*	*many*	*breads*	*are,*

nē	mū	bhukhũ	marũ-hũ.	Mũ	uṭhīnē	mārā	bāp-gōṛē
and	*I*	*with-hunger*	*dying-am.*	*I*	*having-arisen*	*my*	*father-near*

jāũ,	unā	kēũ	kē,	"bāp,	mū	Bhagᵃwān-rē	nē
will-go,	*him-to*	*will-say*	*that,*	*"father,*	*by-me*	*God-of*	*and*

thārē	āgē	gunō	kīdō	hai.	Pāchhē	mũ	āwō	nē	kē
of-thee	*before*	*sin*	*done*	*is.*	*Then*	*I*	*such*	*not*	*that*
thārō	bēṭō	kēwᵃrāũ.	Mōy	thārē	kāmᵃwālā̃-mā̃-thī		ēk	harīkō
thy	*son*	*I-am-called.*	*Me*	*thy*	*servants-in-from*		*one*	*like*
banāw." '								
make." '								

GIRĀSIĀ OR NYĀR.

The Bhīl dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kī-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsiā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels ; thus, *dhēn*, wealth ; *dēn*, day ; *kĕrē-nĕ*, having done. In words such as *husēlō* or *husᵃlō*, son ; *āpēṇō* and *āpᵃṇō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *uṇai* for *uṇā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l* ; thus *kāl* for *kāḷ*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhīlī of Mahikantha. The suffix of the genitive is, however, *rō* as in Mārwārī ; thus, *nōkĕriā̃-rō*, of the servants. The future of *kuṭᵃwū̃*, to strike, is given as follows,—

Singular, 1. *kuṭu.* Plural, 1. *kuṭā̃.*
2. *kuṭī.* 2. *kuṭī.*
3. *kuṭī.* 3. *kuṭī.*

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhīlī of Mahikantha with an admixture of Mārwārī, though not to the same extent as is the case with the Bhīlī of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

GIRĀSIĀ OR NYĀR DIALECT. (JODHPUR.)

SPECIMEN I.

Ēkē	jaṇā-rē	bē	dīkᵃrā	hōtā.	Huṇā̃-mā-hō	lŏrkīō	āpᵃṇē
One	*man-to*	*two*	*sons*	*were.*	*Them-among-from*	*the-younger*	*his*
bāpā-ē	kēiyō,	'bāpā,	hamārī	pā̃tī	āyē	jīyē	sēt	mhaĩ
father-to	*said,*	*'father,*	*our*	*share*	*may-come*	*that*	*property*	*me*
ālō.'	Tērē	bāpē	āpē-rī	ghĕr-bākᵃrī	uṇai	āllī.	Thōrā	dēn
give.'	*Then*	*by-the-father*	*his*	*property*	*him-to*	*was-given.*	*Few*	*days*
kĕrē	lōrᵃkō	ḍāwᵃrō	āpērī	sēb	sēt	bhēlū̃	kīdhū̃,
after	*the-younger*	*son*	*his*	*all*	*property*	*together*	*was-done,*

par-dēsē   pērō   gīyō.   Uṭhē   nāgāī-bāḍāī-māy̐ē   sārū   gēmāṛē
foreign-country-to   *away*   *went.*   *Then*   *riotousness-in*   *all*   *having-spent*

dēdō.   Sārū   khuṭā̐-kēṛē   waṇē-malᵃkai-māhē   mōṭō   kāl   pērīyō.
was-given.   *All*   *spent-after*   *in-that-country-in*   *great*   *famine*   *fell.*

Tērē   wō   nāgō   pōrī   hōvēnē   ūbō   rēyō,   nē   pāchhĕ
Then   *he*   *destitute*   *having-fallen*   *having-become*   *standing*   *remained,*   *and*   *then*

uṇ   mēlᵃkē   rēwāī-pāyē   rēiyō.   Tērē   uṇē   āpērē   khētē-mē
that   *in-country*   *citizen-near*   *lived.*   *Then*   *him-by*   *his*   *field-in*

surā̐-rī   ḍār   chārᵃwā   mēllīyō.   Tērē   uṇē   surā̐-rē   chārᵃwā-hē
swine-of   *herd*   *to-feed*   *was-sent.*   *Then*   *him-by*   *swine-of*   *feeding-of*

khērᵃkhākō   hōtō   jiṇē-hī   āpērō   pēṭ   bhērᵃwā-rō   mētō   kīdū̐.
husk   *was*   *them-from*   *his*   *belly*   *filling-of*   *wish*   *was-made.*

Pēṇ   uṇē   . khērᵃkhākō-hī   kaṇai   nī   āllīyō.
But   *him-to*   *husk-even*   *by-anybody*   *not*   *was-given.*

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

GIRĀSIĀ OR NYĀR DIALECT.   (SIROHI STATE.)

SPECIMEN II.

Khumjī   Ṭhākōr   Prēmᵃlō   Nāwᵃṭò   bē   bhāī   hōā-rē.   Pēsē   sōkᵃlu
Khumjī   Ṭhākōr   Prēmlō   Nāwṭō   two   brothers   were.   Then   arrow

lē-nē   Prēmᵃlē   Nāwᵃṭē   kēō,   'ē   Khumᵃjī   Ṭhākōr,   īhē
having-taken   by-Premlō   by-Nāwṭō   it-was-said,   'O   Khumjī   Ṭhākōr,   thus

āpᵃṇu   nām   nē-hē-nī   rē.   Bē   bhāī   jāēnē   wāvē-upēr   bēhā̃;
our   name   not-is-not   O (?).   Two   brothers   having-gone   well-on   we-will-sit;

pāṇiār   āvē   tērē   gēlōliō   jīkēnē   gērāpērā   phōrāwā̃.'
water-drawers   come   then   arrow   having-thrown   earthen-pots   we-will-break.'

Phulᵃmātī   Rāṇī   pāṇi   bhērᵃwā-sēru   āī,   Pāṇī   bhēriō,   sēr-thī
Phulmātī   queen   water   filling-for   came.   Water   was-filled,   steps-from

thēkīē,   sōkᵃlu   jīkīyu   wō   gērō-parō   phōrāviō.   Phulᵃmātī
ascended,   arrow   was-thrown   and   earthen-pot   was-broken.   Phulmātī

rāṇī   dhāmīē-thakē   rāwᵃlē   gīē.   Jāēnē   dhēṇīē-nē   pēkāriā,
queen   having-run   palace-in   went.   Having-gone   husband-to   it-was-shouted,

'māru   bēhēru   phōrāvīu.'   Pēsē   dhēṇīē   bībᵃṇōṭō
'my   water-pot   was-broken.'   Then   by-husband   proclamation-of-banishment

lēkhiō.   Pēsē   bē-phar   dīn   hōā,   Khumᵃjī   Ṭhākᵃrāē   bhukh
was-written.   Then   two-pahar   day   became,   Khumjī   Ṭhākōr-to   hunger

lāgī.   Rōṭā   khāwā-rē   sēru   gērē   āyā.   Tērē   bībᵃṇōṭō
began.   Bread   eating-of   for-the-sake   in-house   went.   Then   proclamation

dēkhiō.   'Dō   hu   mōḍiu   hē,   bhālᵃtō   jāu.'   Bhālᵃwā   dukō.
was-seen.   'This   what   set-up   is,   seeing   I-will-go.'   To-see   he-began.

Bāpē   lēkhiō   hē,   'aṭē   pāṇi   pīwā-rō   dhēram   nē-hē.   Aṭhē
By-the-father   written   is,   'here   water   drinking-of   right   not-is.   Here

ubō   rē-nē   pāṇi   pīē,   kālī   gāē-ru   rēgēt   pīē.'
standing   having-remained   water   drinkest,   black   cow-of   blood   drinkest.'

Pēsē   Khumᵃjī   Ṭhākōr   Prēmā   bhāī   sārē   gīō.   'Prēmā   bhāī,
Then   Khumjī   Ṭhākōr   Prēmā   brother   near   went.   'Prēmā   brother,

ētᵃrē   ubā   rē-nē   pāṇi   nē   piā̃.   Mārē   bā-jī
here   standing   having-remained   water   not   we-will-drink.   My   father(-by)

bībᵃṇōṭō   lēkhiō   hē.   Pērā   jāā̃   pērā.'   Ēhēl   giā.   Jātā-
proclamation   written   is.   Off   let-us-go   then.'   Away (?)   they-went.   While-

thĕkā Ujã̄ṇī nĕg°rī gĕā.   Ujã̄ṇī   nĕg°rī-rō rājā usō bĕtō; kōī
going *Ujain* *town* *they-went.* *Ujain* *town-of* *king* *high* *sat;* *some*

mōṭīār jātã̄ dĕkhīā; śād dīdā, 'kām jāō, mōṭīārã̄ ?'
young-men *going* *were-seen;* *words* *were-given,* '*where* *do-you-go,* *youngsters?*'

' Sĕr kurī-rĕ sĕru nōkĕrīā jã̄ā.' ' Mārĕ-pĕrā rōō.' Nōkĕrīā rākhīā.
'*A-seer* *flour-of* *for* *servants* *we-go.*' '*Me-with* *stay.*' *Servants* *were-kept.*

Tĕrĕ uṇĕ rājā-rĕ ĕk dīkĕrī hōtĕ; wāg lĕ gīō.
Then *that* *king-of* *one* *daughter* *was;* *a-tiger* *having-taken* *went.*

Jĕrĕ puṭhĕ wār hōĕ, 'dhãᵃmjō rĕ dhãᵃmjō.' Khumᵃjī Ṭhākōr sĕrĕ
Then *behind* *cry* *became,* '*run* *O* *run.*' *Khumjī* *Ṭhākōr* *riding*

ghōḍā-pĕr dhãᵃmīō, vĕn-wās-māhĕ gīō, wāg mārīō. Prĕmᵃlō Nāwᵃtō
horse-on *ran,* *wood-in* *went,* *tiger* *was-killed.* *Prĕmlō* *Nāwṭō*

puṭhĕ āō. Wāg mārĕnĕ churō jīkīō. Wō churō dhōwᵃṇā-rĕ
behind *came.* *Tiger* *having-killed* *dagger* *was-thrown.* *He* *dagger* *washing-of*

wāsᵃtĕ wāvĕ-māhĕ utĕrīō. Tĕrĕ Prĕmᵃlĕ Nāwᵃtō wāvĕ-māhĕ dhĕku
for *well-in* *descended.* *Then* *by-Prĕmlō* *Nāwṭō* *well-in* *push*

dĕu. Tĕrĕ Khumᵃjī nĕ churō māhĕ pĕrīā. Jĕrĕ Prĕmᵃlō Nāwᵃtō
was-given. *Then* *Khumjī* *and* *dagger* *into* *fell.* *Then* *Prĕmlō* *Nāwṭō*

rājā-rī dīkᵃrī lĕnĕ Ujã̄ṇī-rā rājā-gōḍĕ gĕō. Rājā bōlō,
king-of *daughter* *having-taken* *Ujain-of* *king-to* *went.* *The-king* *said,*

' kuna chōḍāvīī ?' Prĕmᵃlō kĕ, 'mĕ chōḍāvīī.'
'*by-whom* *was-she-released?*' (*Answered-*) *Prĕmlō* *that,* '*by-me* *was-she-released.*'

' Thĕ-mã̄ chōḍāvīī hĕ, thĕ-mãī-j pĕrī pĕrᵃṇāwã̄. Chha mĕhīnã̄
'*You-by* *released* *was,* *you-to-only* *now* *I-will-marry-her.* *Six* *in-months*

lĕgĕn āvĕ-hĕ.'
marriage *coming-is.*'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumjī Ṭhākōr and Prĕmlō Nāwṭō. One day Prĕmlō Nāwṭō took his arrows and said, ' O Khumjī Ṭhākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmātī came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmātī fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumjī Ṭhākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, ' what is this ? I will go and see.' He found that his father had written as follows, ' it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Ṭhākōr then went to his brother Prēmlō, and said, ' brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, ' make haste, make haste.' Khumjī Ṭhākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwṭō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwṭō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwṭō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, ' since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAGᴬRÍ OR MAGᴬRÃ-KÍ BŌLÍ.

In the north, Nyār approaches Mārwāṛī and has to its east a dialect of that language which in some characteristics agrees with Bhīlī, *viz.*, the so-called Magᵃrī or Magᵃrā-kī bōlī. *Magᵃrō* means 'hill,' and *Magᵃrā-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people. .

Magᵃrī in most characteristics agrees with ordinary Mārwāṛī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhīlī spoken to the south.

An *h* is often substituted for an *s*; thus, *hagᵃlō*, all; *huraj*, sun; *dōh*, ten.

The form *ḍiyā*, eye, corresponds to *ḍōyā* or *ḍōā*, i.e., *ḍōḷā* in Bhīl dialects, such as Rāṇī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mārwāṛī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvī and Gujarātī Bhīlī. Thus, *bhōlyē*, by the son; *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vĩ-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē̃*, and *nē* or *nai*. Thus, *bāyē̃* and *bā-nē*, to the father; *ēk-nai*, to some one.

The suffix of the ablative is *hũ*; thus, *bā-hũ*, from a father.

The usual suffix of the genitive is *kō*; thus, *bā-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *nō*; thus, *āpᵃrō*, his own; *mhāṇō* and *mhārō*, my; *thāṇō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *gãw-kā Pāṭēlē̃*, to the Paṭēl of the village; *vĩ-kē galai*, to his neck; *mharā bā-kai jaṇãē̃*, to my father's servants.

The suffix of the locative is *mē̃*, *mã* or *mãy*.

The following are the personal pronouns :—

	I	We	Thou	You	He	They
Nominative	mhũ̃	mhẽ	thũ̃	thē	ũ	vē.
Agent	mhē	mhã̃	thē̃	thã̃	vĩ	wã̃.
Genitive	mhāṇō, mhāro		thāṇō, thārō		uṇkō	uṇã̃-kō.

Other pronouns are *kuṇ*, who? *kāy*, what? *jakō*, who; *jĩ*, by whom; *jãē̃*, whom.

The conjugation of verbs agrees with Mārwāṛī. Thus, *mhũ̃ hō*, I was; *mhũ̃ jāũ-lā*, I shall go.

Note finally the frequency with which the suffix *ḍō* occurs. Thus, *dyāḍā*, days; *jōgōḍō*, worthy; *muōḍō*, dead; *gamyōḍō*, lost.

In most respects, however, Magᵃrī closely agrees with Mārwāṛī, as will be seen from the specimen which follows.

[No. 7.]

INDO-ARYAN FAMILY.   Central Group.

BHĪLĪ OR BHILŌDĪ.

Magrā-kī Bōlī.   (District Merwara.)

Ēk janā-kē dvē bhōlyā hā. Wā̃-mā̃-hũ chhōṭᵃkyō bā-hũ bōlyō
One man-to two sons were. Them-in-from the-younger the-father-to said

ka, 'ē bā, mālᵃmatā-mā̃-hũ jō mhāṇõ bāṭō vhē sō mhã̄yẽ dē-dē.'
that, 'O father, the-property-in-from what my share may-be that to-me give.'

Jadyũ āpᵃrā mālᵃmatā-mā̃-hũ vĩyẽ bāṭō kar dīdō. Ghaṇā dyāḍā
Then his-own property-in-from to-him share having-done was-given. Many days

nah huwā-hā ka chhōṭᵃkyō bhōlyō hagᵃlō hã̄waṭar āntᵃrā malak-
not become-had that the-younger son all collecting-together a-distant country-

mã̄y parō-gayō. Ar wathai ūl-phail-mẽ dyāḍā gamār āpᵃrō
into went-away. And there riotous-living-in days having-spent his-own

mālᵃmatō parō-gamāyō. Jadyũ vĩ hagᵃlō upāṛ-nhã̄kyō, pã̄yã
property away-was-squandered. When by-him all had-been-wasted, then

vĩ malak-mā̃ baḍō kāl paḍyō, ar ū kāṅgᵃlō hō-gayō. Ar vĩ
that country-in great famine fell, and he a-beggar became. And by-him

jār vĩ malak-kā rahaṇ-wālā̃-mā̃-hũ ēk-kē gōḍē rahaṇ
having-gone that country-of inhabitants-among-from one-of near to-remain

lāgyō. Jĩ ũyẽ āpᵃrā khēt-mã̄hẽ hūrᵃdā charāwaṇ-nē mēlyō. Ar
began. By-whom to-him his-own field-into swine to-graze was-sent. And

ũ wā̃ chhōḍā̃-mā̃-hũ jā̃ẽ hūrᵃdā khē-hā āpᵃrō pēṭ bharᵃnō
he those husks-in-from which the-swine eating-were his-own belly to-fill

chāwō hō. Ar dūjā vĩyẽ kāī na dēvē hā. Pã̄yã vĩyẽ
wishing was. And others to-him anything not giving were. Then to-him

hūjyō ar vĩ kahyō ka, 'mhārā bā-kai ghaṇā̃ janā̃ẽ
senses-came and by-him it-was-said that, 'my father's many to-men

rōṭī-hũ hī ghaṇõ malē-hai; ar mhũ bhūkhã̄ marũ hũ. Mhũ
bread-than even much obtained-is; and I of-hunger dying am. I

hālyō-hālyō bā gōḍē jāũ-lā ar vĩyẽ kũ-lā ka, "ē bā,
having-started father near will-go and to-him will-say that, "O father,

mhē baikũṇṭh-hũ ūndhō ar thārā diyã̄ āgē pāp kīdō hai. Ar
by-me heaven-from against and thy eyes before sin done is. And

pheṇũ thārō bhōlyō kuhābā jōgōḍō na hũ; mã̄ẽ thārā janā-
any-longer thy son to-be-called worthy not am; me thy servants-

mā̃-hũ ēk-kē harīkō hamaj.' " Jadyũ ūṭhar āpᵃkā bā
among-from one-of like consider.' " Then having-arisen his-own father

gōḍē hālyō. Paṇ ū al^agō-j hō ka vī-kē-bā vĩyẽ ḍīṭhō,
near started. But he far-indeed was that him-by-of-father to-him was-seen,

ar wāḷ kīdī, ar nhār vī-kē-galai lāgar bāchyā
and compassion was-done, and running his-in-of-neck having-stuck kisses

dīdā. Bhōlyē vĩyẽ kiyō ka, 'ē bā, mhē baikũṇṭh-
were-given. By-the-son to-him was-said that, 'O father, by-me heaven-

hũ ūndhō ar thārā ḍiyã āgē pāp kīdō hai; ar thārō bhōlyō
from against and thy eyes before sin done is; and thy son

kainẽ jōgōḍō na hũ.' Paṇ bā-nē dharm-pūtā-hũ kiyō
to-be-called worthy not am.' But the-father-by the-servants-to it-was-said

ka, 'hag^alā gābā-mā-hũ hak^arā kāḍar vĩyẽ pah^arāwō;
that, 'all garments-in-from best having-taken-out to-him put-on;

ar vī-kā hāth-mẽ bĩṭhī ar pagā-mẽ kār^aḍā ghālō; ar mhã khaĩ ar
and his hand-on a-ring and feet-on shoes put; and we will-eat and

majā karã. Kyã-hārũ, ka ō mhārō bhōlyō muōḍō hō, ar
merriment will-make. What-for, that this my son dead was, and

phēṇũ jīyō hai; ar gamyōḍō hō, phēṇũ lādyō hai.' Jadyũ vē
again alive is; and lost was, again found is.' Then they

majā kar^abā lāgyā.
merriment to-do began.

Vī-kō baḍō bhōlyō khēt-mãẽ hō. Ār jadyũ āto āto
His elder son field-in was. And when coming coming

guwāḍā gōḍē āyō tadyũ gājā bājā ar nāch^awā-kō kūk^abō suṇyō.
house near came then singing music and dancing-of sound was-heard.

Ar vī āp^akā dharm-pūtā-mã-hũ ēk-nai bulār būjhyō
And by-him his-own servants-from-among one-to having-called it-was-asked

ka, 'ō kaĩ hai, rē?' Vī wãyẽ kahyō ka, 'thārō
that, 'this what is, O?' By-him to-him it-was-said that, 'thy

bhāī āyō hai; ar thārai bā baḍō jīmaṇ kīdō hai. Kyã-
brother come is; and by-thy father a-great feast done is. What-

hārũ, ka ū-nē hārō-hāb^atō ḍīṭhō hai.' Paṇ vī rīh kīdī
for, that him-to safe-and-sound seen is.' But by-him anger was-made

ar mãhē jāw^aṇō na chāhyō. Ĩ-hārũ wī-kō bā bār^anē
and in to-go not he-wished. For-this-reason his father outside

ār ū-nē papōl^abā pūchh^abā lāgyō. Vī bā-nē jāb
having-come him-to to-entreat to-ask began. By-him the-father-to reply

dīdō ka, 'mhũ thārō at^arā barā-hũ gōl-paṇō karũ-hũ, ar
was-given that, 'I thy so-many years-from service doing-am, and

kadyũ thārō kīyō na lōpyō, ar thã mãẽ ēk ur^aṇyō hī
ever thy word not was-avoided, and by-thee to-me one kid even

na dīdō ka mhũ mhārā hāthīḍā-kē hāthē majā kar^atō.
not was-given that I my friends-of with merriment might-have-made.

F

Paṇ   thārō   ō   bhōlyō   jakō-j   rāṇḍã̄-kē   bhēlē   mālᵃmatō   khai-gyō-hai,
But   thy   this   son   who-verily   harlots-in-of   company   property   has-eaten-away,

jyã̄ṇ-hī   āyō   tyã̄ṇ-hī   thã̄   vī̃-hārũ̄   hakhᵉrō   (*or* hāū)   jīmaṇ   kīdō   hai.'
as-soon   came   so-soon   by-thee   him-for   a-good   dinner   made   is.'

Vī̃   wã̄yẽ   kīyō,   'ē   bhōlyā,   thũ̄   mhārē   hadā   bhēlō   hai;
By-him   to-him   it-was-said,   'O   son,   thou   of-me   always   with   art;

jakō-j   hagᵃlō   mhāṇõ   hai   sō   thã̄ṇõ   hai.   Paṇ   majā   karᵉṇō   ar
which-verily   all   mine   is   that   thine   is.   But   merriment   to-do   and

rājī   hōṇō   jōg   hō.   Kyã̄-hārũ̄,   ka   thã̄ṇõ   bhāī   muōdō
happy   to-become   proper   was.   What-for,   that   thy   brother   dead

hō,   phēṇũ̄   jīyō   hai;   ḍulyōḍō   hō,   phēṇũ̄   milyō   hai.'
was,   again   alive   is;   lost   was,   again   found   is.'

The Bhīlī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvī.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chāk°rā̃-nē,* to the servants; *chhōrō* and *sōrō,* a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*; thus, *sag°lō,* all; *das,* ten; *ham°jāṇ°wā lāgō,* he began to entreat; *hō,* hundred, etc.

The cerebral *ḍ* between vowels is pronounced as an *ṛ*; thus, *ghōṛō,* Gujarātī *ghōḍō,* a horse.

The cerebral *ḷ* has disappeared; thus, *sag°lō,* Gujarātī *sag°ḷō,* all; *kāl,* Gujarātī *kāḷ,* famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū̃,* gold; *aṭ°lā warsā̃,* so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē mārō* (masc.) *hē tē tārū̃* (neut.) *hē,* what mine is that is thine.

The plural of strong feminine bases ends in *yā̃* as in Rājasthānī; thus, *sōryā̃,* daughters.

The ablative suffixes are *thī* and *ū̃*; thus, *bāp-thī,* from a father; *sabā-ū̃ ūchō,* all-from high, highest.

The usual suffix of the genitive is *nō.* Occasionally, however, the Mālvī and Mārwārī suffix *rō* is used instead; thus, *waṇī dēś-rā rēwāwārā-kanē,* to a citizen of that country.

The personal pronoun of the first person singular is *hū̃* and *mū̃* as in Mālvī. 'We' is *hamō,* and 'you' *tamō* or *tamē.* 'He' is *ū* or *wu,* genitive *ū-nō, uṇī-nō* or *waṇī-nō*; plural *vī* and *vī-hēlā.* The relative pronoun is *jō* and *jē,* case of the agent *jēṇē.* 'Who?' is *kūṇ,* genitive *kī-nō,* oblique *kaṇī.*

The present tense of the verb substantive is—

Singular,		Plural,	
1. *hū̃, ū̃, hē.*		1. *hai, hē, hā̃.*	
2. *hē, hai.*		2. *hō, hai, hē.*	
3. *hē, hai.*		3. *hē, hai.*	

Instead of *hē* we also find *chhē.*

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū̃ mārū̃-hū̃,* I strike; *tamō jāwō-hō,* you go; *uṇī-ē māryō,* he struck. Note *ū lāgō,* he began.

The present participle is used as a present definite and an imperfect. Thus, *khātā,* (they) were eating; *tū̃ ma-ı ē-kanē sadā rētō,* thou art always living near me.

The future is formed as in Mālvī. Thus, *hū̃ mārū̃jā,* I shall strike. The conjunctive present is sometimes used instead; thus, *kahū̃,* I will say.

The verbal noun ends in *nō* or *wō*; thus, *jānō,* to go; *ālwō,* to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhīlī and Rājasthānī or, more especially, Mālvī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(RATLAM STATE.)

Ēk ād°mī-nē bē bēṭā thā.
A-certain man-to two sons were.

Lōṛē bēṭē bāp-nē
By-the-younger son the-father-to

kahyũ kē, 'ē bāp,
it-was-said that, 'O father,

tārā-kanē jō dhan hē, anā dhan-nī
thee-with what wealth is, that wealth-of

mārī pãtī pāṛī-ālō.'
my share away-give.'

Phēr bāpē pãtī pāṛī-ālī.
Then by-the-father share away-was-given.

Lōṛō bēṭō dhan laīnē thōṛā dan pachhī bāh°rēk
The-younger son wealth having-taken a-few days after very

vēg°ṛō jātō-rayō; nē tã khōṭā karm karīnē māl sag°lō
distant went; and there wicked deeds having-done property all

ujāṛī dīdō. Jārē sag°lō ujāṛī chŭkyō tyārē
having-squandered was-given. When all having-squandered ceased then

uṇī dēś-mẽ ghaṇō kāl paḍyō. Anē waṇī-nē wakhō paḍyō. Pachhī
that country-in a-great famine fell. And him-to want fell. Then

ū jāīnē waṇī dēś-rā rēwāwārā-kanē rōj°garē rayō.
he having-gone that country-of inhabitant-near in-service remained.

Jēṇē uṇī-nē wan-mẽ khēt-mẽ hũar chār°wā mōk°lyō; janābar
Whom-by him-to forest-in field-in swine to-graze was-sent; the-beast

jē rūkh°ṛā khātā tē ū-bhī khāw°nō chāh°vī-j, kōī
which shrubs ate that he-too to-eat having-caused-to-wish-verily, anybody

kãī nī āl°tō. Pachhē uṇī-nē ēwō man-mẽ ham°kī āyō anē
anything not (was-)giving. Then him-to such mind-in thought came and

kēwā lāgō kē, 'mārā bā-nā ghēr-mā āt°lā majūr majūrī
to-say began that, 'my father-of house-in so-many labourers service

karī rayā jē ōr khātā-pītā at°rō wāchāw wāchē-hai,
doing are who other-things eating-and-drinking so-much saving saved-is,

paṇ hũ bhukhē marũ-hũ. Hũ chālīnē mārā bāp-kanē jāũ,
but I by-hunger dying-am. I having-started my father-near will-go,

anē kahũ kē, "hē bāp, mẽ Rām-nō khōṭō kariyō chhē, anē
and will-say that, "O father, by-me God-of ill done is, and

tamē-kanē pāp kar°yō chhē. Hũ tārō chhōrō kēwāwā lāyak nī
thee-near sin done is. I thy son to-be-called worthy not

ũ; tamārā dāṛ°kyā bhēgō ma-nē karī dyō."' Pachhē ū
am; thy labourer like me-to having-made give."' Afterwards he

uṭhī-nē u-nā bāp-kanē gayō. Thōṛī-k dūr thō kē
having-arisen his father-near went. Little-a at-distance was that

bāpē dēkhīnē awāl kīdī; nē sāmā dōḍi-nē
by-the-father having-seen compassion was-made; and before having-run

galā-mā̃ hāth nākhī-nē bōkī dīdī. Chhōrē uṇī-nē kayō
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said

kē, ' bāp, mē̃ Rām hāmō̃ nē tārā̃ dēkhᵃtā pāp karᵃyō hē;
that, 'father, by-me God before and thy (in-)seeing sin done is;

tārō bēṭō thawā lāyak nī-hū̃.' Paṇ bāpē chākᵃrā-nē
thy son to-become worthy not-I-am.' But by-the-father servants-to

kahyō kē, 'aṇī bēṭā-nē hāū chinthᵃrū kāḍīnē anē
it-was-said that, 'this son-to good clothes having-taken-out this-to

pērāō, hāth-mā̃ vīṭī anē pōgā-mā̃ jōḍā pērāō; pachhē rōṭō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread

karī khāiyē nē majā kariyē. Kyū̃-kē, yō mārō bēṭō
having-done let-us-eat and merriment let-us-make. Because, this my son

muā barābar thō, nē pāchhō jīvyō; khōwāī gayō-thō tē pāchhō
dead like was, and again is-alive; lost gone-was he again

maliyō.' Pachhē waṇā majā-mā̃ rājī thayā.
is-found.' Then they merriment-in glad became.

WĀGᴬDĪ.

Wāgᵃdī is the dialect of a Bhīl tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāgᵃdī have also been returned from Rewakantha. The following are the revised figures :—

Mewar State	.	.	.	.	.	.	.	.	.	.	280,000
Banswara State	.	.	.	.	.	.	.	.	.	.	74.900
Dungarpur State	.	.	.	.	.	.	.	.	.	.	95.000
Partabgarh State	.	.	.	.	.	.	.	.	.	.	53.000
Gwalior Agency	.	.	.	.	.	.	.	.	.	.	2,000
Mahikantha	.	.	.	.	.	.	.	.	.	.	17,500
Rewakantha	.	.	.	.	.	.	.	.	.	.	75

	Total .	525,875

Of the 53,000 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mēwāṛī-Wāgᵃdī. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāgᵃdī. The language of almost the whole of Partabgarh is Bhīlī.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mālvī, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānakh-kē*, to a man ; *bāp-na*, to the father ; *bāp-kō*, of the father ; *mũ*, I ; *thō*, he was ; *marũ-hũ*, I am dying ; *jaũ-gā*,. I shall go. The past tense of the verb substantive is sometimes formed as in Mālvī, singular *thō*, plural *thā*, and sometimes as in Mārwāṛī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāgᵃdī agrees with Mālvī.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

WĀGᴬDĪ DIALECT. (MAHIKANTHA.)

Ēk	manakh-kē	dō	ḍāwᵃḍā	thā.	Na	wã-mãhī-lā	chhōṭᵃkyā-na
One	*man-to*	*two*	*sons*	*were.*	*And*	*them-within-from*	*the-younger-by*

bāp-na	kīyō,	'bāp,	aṇi	dhan-kī	pãtī	ma-na	dē.'	Na
the-father-to	*it-was-said,*	*'father,*	*this*	*wealth-of*	*share*	*me-to*	*give.'*	*And*

ũ-na	wã-na	ũ-kō	dhan	bēchī	dīdō.	Na	thōḍā-k	dan
him-by	*them-to*	*him-of*	*the-wealth*	*having-divided*	*was-given.*	*And*	*few-a*	*days*

pachhē,	nānᵃkyō	chhōrō	haghᵃrō	dhan	lēn	durō	dēś-mã
afterwards,	*the-younger*	*son*	*all*	*wealth*	*having-taken*	*a-far*	*country-in*

parō	gīyō,	na	uṭhē	khōṭī	chalᵃṇī-mē	dhan	udā
away	*went,*	*and*	*there*	*bad*	*conduct-in*	*the-wealth*	*having-(been)-wasted*

dīdō. Na ū-na haghᵃrō kharach kar dīdō pāchha
was-given. And him-by all expenditure having-done was-given afterwards

mōṭō kār ūṇī dēś-mē̃ padyō, na ū-kē phōḍā paḍᵃwā lāgā.
a-great famine that country-in fell, and him-to distress to-fall began.

Na ū jāna dusᵃrā ūṇī dēś-kā rēwāś-ka-aṭhē rīyō ; na
And he having-gone another that country-of native-of-near remained ; and

ū-na ū-kā khēt-mē̃ gaḍurā charāwā sāru ūṇī-na mōkhalyō. Na jō
him-by his field-in swine feeding for him-for it-was-sent. And what

pharīyā̃ gaḍurā khātā-hā, ūṇī-mē̃-śū āpᵃṇō pēṭ bharᵃwā-kō man
husks the-swine eating-were, that-in-from his-own belly filling-of mind

chālyō ; na ū-na kōī dīdō nahī. Na ū śāwᵃdān huō,
went ; and him-to (by)-any-one was-given not. And he conscious became,

jadī ū bōlyō, 'mārā bāp-kē katᵃrā-ī majurīyā-na ghaṇī rōṭī mala-ha,
then he spoke, 'my father-of how-many servants-to much bread being-got-is,

paṇ mū tō bhukā marū-hū̃. Mū uṭhna mārā
but I on-the-other-hand by-hunger am-dying. I having-arisen my

bāp-kī nakha jāū-gā, na wān kū-gā, "bāp, mē̃
father-of near will-go, and him-to I-will-say, " O-father, by-me

Parᵃm-ēśwar-ka āgē̃ na thā-ka āgē̃ pāp karyō hē. Na ab thā-kō
God-of before and thee-of before sin done is. And now thy

bēṭō kēwāwā jōg mū nī ; ma-nē thā̃-kā ēk majur jū̃
son to-be-called worthy I am-not ; me-to thy one servant such-as

gaṇō."' Na ū uṭh-ka āp-kā bāp-ka nakha gīyō.
count."' And he having-arisen his-own father-of near went.

The dialect spoken by the Bhīls in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvī that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhīl dialects with which it agrees in some characteristic features.

Pronunciation.—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśī and other connected dialects. Thus, *ha* and *hē*, is; *karī-na* and *karī-nē*, having done; *yā* and *yē*, this.

Ē and *ō* after long vowels are usually written *y* and *w* respectively; thus, *jāy* for *jāē*, he may go; *jāw* for *jāō*, go ye.

Wa is sometimes written for *wō*; thus, *wa* and *wō*, he.

The palatals seem to be pronounced as in the western Bhīl dialects, that is to say, as *s, z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā̃*, in a foreign country; *chhīrᵃkār*, government, etc. Compare also *dimᵃdimī wāṭī hē*, a drum is beaten, where *wāṭī* is the past participle passive of *wājᵃṇō*, to beat. The corresponding verb in western Bhīl dialects is *wājᵃwū̃*, pronounced *wāzᵃwū̃*.

The soft palatal is, in western Bhīl dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḍē*, on the border; compare Gujarātī *chhēḍō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *bah*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḍhawᵃlō*, white; *hūḍ*, consciousness; *huṭā*, slept; *viṇā* and *viṇā*, the oblique form of *wō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bīs*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *wā̃* and *whā̃*, there; *ādō*, half; *ka-na lāgyō*, he began to say; *nhāk* and *nākh*, throw; *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *kaḍū̃*, it was said. It is usually replaced by the masculine; thus, *nāchᵃnō hunyō*, dancing was heard.

Number.—The plural is formed as in western Bhīl dialects; thus, *ghōḍō*, a horse; *ghōḍā*, horses: *ghōḍī*, a mare; *ghōḍī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *Ābᵃdō*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōn* (compare Mālvī *hōn*). Thus, *ghar-ma*, in the house; *ghōḍō*, and *ghōḍā*, a horse; *ḍhawᵃlā ghōḍā-kō khōgīr*, the saddle of the white horse; *nōkar-hōn-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hī*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *ḍhōr-kēr*, of the cattle; *ghar*, at the house; *hēḍē*, at the edge; *bhūkō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvī. Thus, *hū̃* and *mē*, I; *mē*, *mē-nē*, *mhayē*, *mahī* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpaṇ*, we; *hamārō*, our: *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *ṇā* or *ṇa* (or *nā*, *na*, respectively). Thus, *wō* and *vī*, that; *viṇā jhāḍ-kā nichē*, under that tree; *yē* and *yā*, this; *iṇa karᵃsāṇ-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *vi-kī karᵃsāṇ-kī lugāī*, the wife of that cultivator. *Vi* in *vi-kī* is the base used before case-suffixes. The plural of *wō* is *vī* or *vē*, genitive *vin-kō*; case of the agent *vin-na* and *viṇā-na*. Similarly are inflected *yē*, this; genitive *i-kō*; oblique *iṇā*: *jō*, who; genitive *ji-kō*; oblique *jaṇā*. The base

ta occurs in *tina manₐkyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō hagᵃḷā mhārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūṇ*, genitive *ki-kō;* 'what?' is *kã͠i* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvī and some western Bhīl dialects. Thus, singular, 1, *hũ͠* and *hē;* 2 and 3, *hē;* plural, 1, *hã͠;* 2, *hō;* 3, *hē.* The corresponding past tense is, singular, *thō* or *hatō (vhatō)* ; plural, *thā* or *hatā.*

The old present is used as a contingent present, and it is inflected as in western Bhīl dialects and in Mālvī. Thus, *jāũ͠*, I may go; *jāy*, thou mayst go; plural, 1, *jāwã͠;* 2, *jāwō ;* 3, *jāë̈.* An ordinary present is formed by adding the verb substantive. Thus, *vī paḍa-hē*, they fell.

The past tense is usually formed as in Mālvī; thus, *hũ͠ gayō*, I went; *tum gayā*, you went; *bhūk lāgī*, hunger came. The suffix *na*, which is common in Khāndēśi occurs in forms such as *rihāṇō*, he lived; *bharāṇō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhīl dialects. Thus, *bahᵃṇō*, to sit; past *baṭhō ; khāṇō*, to eat, past *khādō ; kaṇō*, to tell, past *kahyō* and *kadō ; lēṇō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvī. Thus, *tū dēgā*, thou wilt give ; *miḷagā*, it will be found ; *lēwᵃgā*, i.e., *lēōgā*, you will take, etc.

The imperative agrees with Mālvī. Thus, *jā*, go ; *dai-dō*, giving-give; *dyō*, give; *lījō*, you should take.

The verbal noun ends in *ṇō, ṇā* and *wā ;* thus, *ka-ṇā*, or *ka-wā, lāgyō*, he began to say.

The participles agree with Mālvī. Thus, *āwᵃtō*, coming ; *rōṭā karᵃṇā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhīl dialects. Thus, *karīnē* and *karīna*, having made; *wāṭī*, having divided. Besides we occasionally also find forms such as *kar*, having done ; *nhāk-kar*, having thrown, etc.

The specimen which follows will show that the Bhīl dialect of the Dhar State in most characteristics agrees with Mālvī, though it has still sufficient traces of a different origin.

[No. 10.]

INDO-ARYAN FAMILY,   CENTRAL GROUP,

BHĪLĪ OR BHILŌḌĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ĕk   bāwā-jī   mhārāj   nik<sup>a</sup>lyā   hēr   jawārī-kī   khātar.   Phirī   ĕk
An   *holy-father*   *Mahārāj*   *set-out*   *a-seer*   *jawar-of*   *for.*   *Then*   *a*

kar<sup>a</sup>sāṇ   bōlyā   kī,   'bāwā-jī   mhārāj,   tum   kã̄   jāwō?'
cultivator   *said*   *that,*   'holy-father*   *Mahārāj,*   *you*   *where*   *go?'*

[Bāwā-jī   kahyā]   kī,   'bachchā,   jahã̄   hēr   jawārī   miḷagā
[*The-ascetic*   *said*]   *that,*   'child,*   *where*   *a-seer*   *jawar*   *will-be-got*

wã̄-ch   jāwã̄.'   Phirī   kar<sup>a</sup>sāṇ   bōlyā   kī,   'pachhērī   dhān
there-indeed   *I-go.'*   *Then*   *the-cultivator*   *said*   *that,*   'a-pasērī*   *grain*

par-dēch-mã̄   miḷa   ta   dhaḍī   dhān   ap<sup>a</sup>nō-ch   laī
foreign-country-in   *if-be-got*   *then*   *a-dhaḍī*   *grain*   *mine-exactly*   *having-taken*

lō.'   Kī,   'hō,   bachchā,   dēgā,   tō
take.'   (*Answered the ascetic*) *that,*   'Well,*   *child,*   *if-you-will-give,*   *then*

laī   lã̄,   yã̄-ch   tham   jāvã̄-gā.'   Phirī   ākhō   dan
having-taken   *we-take,*   *here-indeed*   *halting*   *we-shall-go.'*   *Then*   *whole*   *day*

bāḷ   hākīna   ghar   gayā.   Phirī   baḷ<sup>a</sup>dyā-ka   chārā   pāṇī
plough   *having-driven*   *to-house*   *he-went.*   *Then*   *bullocks-to*   *grass*   *water*

nhākyā.   Ād<sup>a</sup>mī   lugāī-ka   dēkhīna   kahyā   kī,   'bāwā-jī
was-put.   *The-man*   *his-wife-to*   *having-seen*   *said*   *that,*   'a-holy-father*

mhārāj   āyā,   tā   rōṭā   achchhā   kar<sup>a</sup>nā.   Phirī
Mahārāj   *came,*   *therefore*   *bread*   *good*   *should-be-prepared.*   *Then*

bāwā-jī-ka   khilāwã̄-gā.'   Bāwā-jī-kā   mēr-hĩ   uṭhyā,   rōṭā   khāwā
the-holy-father-to   *we-will-feed.'*   *The-ascetic-of*   *near-from*   *he-arose,*   *bread*   *to-eat*

bahĩ   gayā.   Rōṭā   khādā   na   phirī   huṭā.   Phirī   lugāī
sitting   *went.*   *Bread*   *was-eaten*   *and*   *then*   *he-slept.*   *Then*   *wife*

dēkhīna   bōlyā   kī,   'jã,   bāwā-jī-hĩ   wāt   kar.'   Lugāī-nā
having-seen   *he-said*   *that,*   'go,*   *the-holy-father-with*   *talk*   *make.'*   *The-wife-by*

kadō,   'bāt   kō,   bāwā,   ham   hunã̄-gā.'   'Kyā   kaũ,
it-was-said,   'story*   *tell,*   *father,*   *we*   *shall-listen.'*   'What*   *shall-I-tell,*

mãi-kī   bēṭī,   wāt;   bhuk   lāgī.'   Phirī   bāwā-jī   kahyā
mother-of   *daughter,*   *story;*   *hunger*   *is-felt.'*   *Then*   *the-ascetic*   *said*

kī, 'wāt kahũ kī wātāḍī ?   Hukā mērī ãtaḍī.   Gām-kā
that, 'story shall-I-tell or short-story ?   Dry my bowels.   Village-of

gōyarā tīn pag-kā mirag jāy-ha.   Thārō dhaṇī kadī tárªwāryō
in-outer-field three feet-of deer going-is.   Thy husband if swordsman

hōy, tō chhīkār-kē mārē.'   Phirī vinā gām-kā paṭēl-kō
is, then game kills.'   Then that village-of headman-of

wāḍ chōr rōj khāy.   Lugāī-nē jāyªna āḍªmī-ka
sugarcane-crop thief daily eats.   The-wife-by having-gone man-to

uṭhāyā. 'Gām-kā gōyarā tīn pag-kā mirag jāy-ha. Tam
was-awakened. 'Village-of in-outer-field three feet-of deer going-is. You

uṭhīnē mārªwā jāw.'   Āḍªmī bāwā-jī-ka kahyā kī, 'bāwā-jī
having-arisen to-kill go.'   The-man the-ascetic-to said that, 'holy-father

mhārāj, kã gayā mirag ? '   Kī-ka 'wāḍ-kā khēt-
Mahārāj, where gone deer ?'   (Said-the-father) that 'sugarcane-of field-

mã gayā ha.   Kōī māra-gā tō inām chhīrªkār
in gone is.   Someone will-kill then a-reward the-Government

dē-gā.' Rōj vinā paṭēl-kā wāḍ chōr khāī jāy.
will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.

Ta waṇā dan pāch das āḍªmī wāḍ-kā khēt-ka hēḍē
Therefore that on-day five ten men sugarcane-of field-of on-border

bāṭhā chōr-ka pakaḍªwā hārū.   Phirī i-kū kirªsān-kū pakaḍyā
sat the-thief seizing for.   Then this cultivator-to it-was-seized

ka, 'yō-ch chōr ha. Mērā wāḍ-kā khānāwālā.'   Phirī
because, 'this-exactly thief is. My sugarcane-of eater.'   Then

vi-kī karªchhān-kī lugāī dēkhīna bōlī kā 'ra bāwā-jī, mhārō dhaṇī
that-of cultivator-of wife having-seen said that 'O holy-father, my husband

kab āwa-gā ? '   Vinā dan bhōpō baḍªwāī karªtō thō.
when will-come ?'   That on-day a-magician enchantment doing was.

Ta wā karªchhāṇ-kī lugāī bāwā-jī-ka pūchha, 'mhārō dhaṇī
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband

kab āwa-gā ? '   Ta bāwā-jī bōlyō kī, 'gām dimªdimī
when will-come ?'   Then the-ascetic said that, 'in-the-village drum

wātī hē. Ji-kī whã hātī-pātī pāḍa-hē, ta tū-i jā ;
beaten is. What-of in-place division making-are, there thou-also go ;

āḍō wātā tu-ka miḷa-gā.'   Yā jāī karīna bhōpō
half share thee-to will-accrue.'   She going having-done magician

baḍªwāī karªtō whã chānda ubī.   Wō bhōpō vinā māndā
enchantment doing there at-the-wall stood.   That magician that ill

manªkyā-ka pūchha kī, 'mãg khāṇō dāṇō thārō.'   Ta yā
man-to asks that, 'ask food grain thine.'   Then she

chand-hī bōlī, 'āḍō wãtō mhārō.'   Dō chār āḍªmī wã-hī uṭhyà,
wall-from said, 'half share mine.'   Two four men there-from arose,

G 2

ta dākaṇ kī lai pakaḍī, kī, 'yā mhārā
then *witch* *having-said* *having-taken* *she-was-seized,* *that,* *'this* *my*

manak khāī khāī gaī.' Phirī bāndī karīnē
man *having-eaten* *having-eaten* *went.'* *Then* *bound* *having-made*

lyāyā kachērī-mā. Phirī vi-kā ghar bāwā-jī wā̃-hī̃
it-was-taken *court-in.* *Then* *her* *at-house* *the-ascetic* *there-indeed*

whatā. Phirī vi-kā ghar-mā bharāī-na khāī lēdō rōṭō.
was. *Then* *her* *house-in* *having-entered* *having-eaten* *was-taken* *bread.*

Ḍhōr-kēr karᵃsāṇ-kā chhōḍ didō. Phirī hāt-ma lakᵃḍī
Cattle-of *cultivator-of* *loosing* *was-given.* *Then* *hand-in* *a-stick*

kākh-ma jhōḷī laīna kachērī-ma gayō. Agaḷ-bagaḷ bahīna
the-armpit-in *bag* *having-taken* *court-in* *he-went.* *At-side* *having-sat*

pūchhō, 'iṇa karᵃsāṇ-na kā̃ī chōrī karī ?' Ta
asked, *'this* *cultivator-by* *what* *theft* *was-done ?'* *Then(-it-was-answered)*

kī, 'bhāī, yē paṭēl-kā rōj wāḍ khāī.' Bāwā-jī-na
that, *'brother,* *this* *headman-of* *daily* *sugar-crop* *eats.'* *The-ascetic-by*

man-ma vichār bāndō na kadō kī, 'bhāī mānō, tō hū̃
mind-in *reflection* *was-bound* *and* *it-was-said* *that,* *'brother* *mind,* *then* *I*

i-kī karᵃsāṇ-kī wāt kū̃ kē, hū̃ jātō thō gām. Ta
this-of *cultivator-of* *story* *tell* *that,* *I* *going* *was* *to-a-village.* *Then*

phirī karᵃsāṇ dēkhīna bōlyō kā, "ra bāwā-jī, tū kāī jāy ?"
again *cultivator* *having-seen* *said* *that,* *" O* *holy-father,* *thou* *where* *goest ?"*

Tō mē kadō, "hēr jawārī-kī khātar." Kē,
Then *by-me* *it-was-said,* *"a-seer* *jawar-of* *for."* *(Answered-he-)that,*

"bāwā, pahērī hawā-pahērī dujō gām jāīna
" holy-father, *a-pasērī* *with-a-quarter-a-pasērī* *another* *in-village* *having-gone*

lēw-gā, ta dhaḍī dō dhaḍī āpᵃṇā-kana-hī lē
you-will-take, *then* *a-dhaḍī* *two* *dhaḍīs* *my-near-from* *having-taken*

lījō." Ākhō dan nāī gērī-na tina manᵃkyā
you-should-take." *Whole* *day* *plough* *having-driven* *that* *man-of*

ghar āyā. Balᵃdyā-ka chārō-pūlō nhāk-kar ādᵃmī bōlyō,
to-the-house *(we-)came.* *Bullocks-to* *grass-bundle* *having-put* *the-man* *said,*

"āj bāwā-jī āyō; ta rōṭō āchhō ijjat-kō
" today *a-holy-father* *came;* *therefore* *bread* *good* *dignity-of*

karᵃjō; i-ka khilāwā̃-gā." Phirī bhitᵃrō bharāi gayō.
you-should-make; *him* *we-shall-feed."* *Then* *inside* *having-entered* *he-went.*

Rōṭā khāy-pī-kar khāṭᵃlā nhāk-kar hui gayā. Lugāī-ka
Bread *having-eaten-drunk* *bed* *having-spread* *sleeping* *went.* *The-wife-to*

kai kī, "jā, bāwā-jī-hī̃ wāt kar." Ākhō dan i-nē mha-ka
it-was-said *that,* *"go,* *holy-father-with* *talk* *make."* *Whole* *day* *him-by* *me-to*

bhūkō māryō. Ta mhayē wāḍ-ka khēt-ma mēlyō,
with-hunger *it-was-struck.* *Therefore* *by-me* *sugarcane-of* *field-in* *he-was-sent,*

kī, "tīn pag-kā mirag wād-kā khēt-ma gayō. Tū jāina
that, "*three feet-of deer sugarcane-of field-in went. Thou having-gone*

māra-gā, ta chhīr*kār tū-ka inām dē-gā." Mha-ka bhūkō
wilt-kill, then Government thee-to reward will-give." Me-to with-hunger

māryō ta mahī chalākī karīna wād-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in

mēlyō. Phirī i-kī lugāī dēkhīna bōlī, "bāwā-jī, mhārō dhanī
he-was-sent. Then his wife having-seen said, "holy-father, my husband

kab āwa-gā?" Ta mha-ka rih āvi gī. Tō
when will-come?" Then me-to anger having-come went. Then

bhōpō wad*wāī kar*tō jahã mai mēlī kī, "bhōpō
ma⁻ician incantation making where by-me she-was-sent that, "magician

⸻ kharī kī, 'thārō khāno dāno mãg.'" Tō may
certainly that, 'thy food grain ask.'" Then by-me

kadō kī, "chānda ubī rāīnā kāja kī,
it-was-said that, "wall-at standing having-remained thou-shouldst-say that,

'ādō wãto mhārō.'" Ta yā chalākī karīna dōi man*ka
'half share mine.'" Then this trick having-made both persons

āb*dō pādyā. Ta in-ka chhōd dō.' Vī vin-kā ghar
troubles were-caused. Then them releasing give.' They their to-house

gayā, na bāwā-jī dujā gām-kī wāt lī-lī.
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḍī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,[1] said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

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[1] The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, ' holy father, where has the deer gone ? ' He answered, ' it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, ' this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, ' holy father, when will my good man come back ? '

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, ' do you hear that drum being beaten in the village ? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. ' Ask for your food and grain.'[1] The woman cried out from behind the wall: ' O, but half of it is my share.'[2] Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, ' this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. ' Brother,' said they, ' this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, ' brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, " to get a seer of *juārī*." Said he, " if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, " there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say " ask for your food or grain," she was to hide herself behind the wall and cry out " half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

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[1] The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

[2] She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.

The Bhīl dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwāṛī in the north and Mālvī in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nīmāḍī in the east and Standard Gujarātī in the west.

Bhīlī is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahāḍī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

Ē may be substituted for *ō* in *ghēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōrīyē*, daughters; *sōrīyã-nē*, to daughters; *ādᵃmīyō*, men; *amō*, we; *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *ḫû*, 2 and 3, *ḫē*; plural, 1, *ḫē*; 2, *ḫō*; 3, *ḫē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed; thus, *ḫû māru-ḫû*, I strike; *tu mārē-ḫē*, thou strikest; *amō mārīē ḫē*, we strike, and so on. The future of the same verb is, singular *mārēḫ*, plural 1, *mārᵃḫû*, 2, *mārᵃḫō*, 3, *mārᵃḫē*.

Bhīlī is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhīl dialects in Gujarat, called Kālī Parᵃjī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

Ē is often used when the Mahikantha dialect has *ī* or *a*; thus, *ē-nû*, his; *tē-nē*, by him; *ḫavēr*, Gujarātī *savār*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective; thus, *ḫû vēgᵃḷē-thō āiō*, I have come from far off.

The plural of feminine bases ending in *ī* ends in *jyẽ*; thus, *ghōḍ-jyẽ*, mares.

The forms *amō*, we; *tamō*, you; and *tē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mārᵃjyē*, we strike; *hamō jājyē-sē*, we go. The past tense of *jāwû*, to go, is *gyō*, plural *gyā*. The future of *mārᵃwû*, to strike is, singular 1, *mārᵃḫē*; 2, *mārᵃḫī*; 3, *mārᵃḫē*; plural 1, *mārᵃḫû*; 2, *mārᵃḫõ*; 3, *mārᵃḫē*. Note also the form *ālẽ*, I will give.

In most respects, however, the Bhīlī of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *jyû*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhīlī of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

INDO-ARYAN FAMILY.　　　CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap^aḍī dhāhī ḫavēr-nī sar^awā gaī-tī. Tī-nī kēy^aḍī gēr hētī ;
Our cow morning-of to-graze gone-was. Her she-calf at-house was ;

ē-thī dhāhī tī-nē sātī-nē ē-nū hēt watāḍē-sē. 'Bhāī tū
therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou

kēy^aḍī sōḍ. Kēy^aḍī dhāw^atī thāy ēt^arē hū dhāhī-nū dud tān^awā bēḫū.'
the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'

'Āī ḫag^aḷū dud kāḍē nathī lē. Phōrū dud kēy^aḍī ḫārū rās^ajē.'
'Mother all milk having-drawn not take. Some milk calf for keep.'

'Ghaṇū tājū bhāī.' 'Bā dhāhī-nū dud pīwū ma-nē ghanū tājū lāgē-sē.'
'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'

'Lī, phōrū dud pī. Ḫãjē rōṭō khātã wār^aḫūk dud ālẽ.'
'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'There, drink a little. To-night I will give you more with your supper.'

The Bhīlī of the Jhabua State is very closely related to the dialect of the Bhīls of the Panch Mahals. I shall only draw attention to a few points.

A final *ŭ* is often lengthened to *ū̃*; thus, *hū̃* and *hŭ*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go; *chhēṭī* and *sēṭī*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āpᵃḍō dhan*, his property; *hagᵃḷō*, all.

Feminine *ī*-bases form their plural in *īyē*; thus, *sōrīyē*, daughters; genitive *sōrīyō̃-nō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ū̃* instead of *ō̃*; thus, *yō ghōḍō kētᵃrā warᵃhū̃-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamū̃*, we, and *tamū̃*, you.

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tīhū-nō*. Note also the oblique form *tinā* in *tinā dēh-mā̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōṇ*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hū̃ mārū̃ sē*, I strike; *hamū̃ mārīyē sē*, we strike.

The future of the verb *mārᵃwū̃*, to strike, is formed as follows :—

Singular, 1 *mārī*.	Plural, 1 *mārᵃhū̃*.
2 *mārᵃhī*.	2 *mārᵃhō*.
3 *mārᵃhē*.	3 *mārᵃhē*.

So also *hū̃ kī*, I shall say.

Note finally the curious form *karᵃtēlō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhīl dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kō-ēk ādᵃmī-ne bē sōrā hatā. Tinā-mā̃-thō nānāē bā-ne
Certain-one man-to two sons were. Them-in-from by-the-younger father-to
kēdō, 'ē bā, dhan-mā̃-thō jō mārō wāṭō hōy tyō ma-ne
it-was-said, 'O father, wealth-in-from which my portion may-be that me-to
ālī-dē.' Terā̃ tine tīhū-ne āpᵃḍū̃ dhan wāṭī ālyū̃.
having-given-give.' Then by-him them-to his-own wealth having-divided was-given.

H

Ghaṇā   dan   nī   gyā   nē   nānō   sōrō   hagᵃḷō   bhēḷō   karīnē   chhēṭī
Many   days   not   went   and   younger   son   all   together   having-made   far

mᴬlak-mã̄   jātō   rahyō. Nē   tã̄   bbhũ̄ḍī   chāl-thī   chālīnē   āpᵃḍō
country-into   going   was.   And   their   bad   conduct-by   having-behaved   his-own

dhan   khōī-nākhyō.   Nē   jērã̄   tinē   hagᵃḷō   khōī
wealth   having-wasted-was-thrown.   And   when   by-him   all   having-wasted

nākhyō   tērã̄   tinā   dēh-mã̄   mōṭō   kāḷ   padyō.   Nē   tyō   nã̄gō
was-thrown   then   that   country-into   great   famine   fell.   And   he   destitute

bhukyō thawā lāgyō.   Nē   tyō   jāīnē   tinā   dēh-nā   rēhēwāsīyō-mã̄
hungry   to-be   began.   And   he   having-gone   that   country-of   inhabitants-among

ēk-nā   tã̄   rehᵃwā   lāgyō.   Nē   pēlē   tinē   āpᵃḍā   khētᵃrũ̄-mã̄   hūwar   sārᵃwā
one-of   there   to-live   began.   And   by-him   him   his-own   fields-in   swine   to-feed

mōkᵃlyō.   Nē   tyō   pēlã̄   phōtᵃlã̄-thī   jē   hūwar   khātā   hatā,   āpᵃḍũ̄   pēṭ
was-sent.   And   he   those   husks-with   which   swine   eating   were,   his-own   belly

bharᵃwā   karᵃtēlō.   Nē   kōī   ādᵃmī   ti-nē   kāī   nahĩ̄   ālᵃtō   hatō.   Nē
to-fill   was-doing.   And   any   man   him-to   anything   not   giving   was.   And

jērã̄   tyō . hūd-mã̄   āvyō   tērã̄   tyō   bōlyō, 'mārā   bā-nã̄   kētᵃrāk
when   he   proper-senses-in   came   then   he   said, 'my   father-of   several

dādᵃkiyō-nē   dhāpī-jātã̄   rōṭō   wasē-sē,   nē   hũ̄   bhūkhē   marũ̄-sē.
hired-servants-to   satisfied-going   bread   spared-is,   and   I   with-hunger   dying-am.

Hũ̄   uṭhīnē   mārā   bā-kanē   jāīnē   tinē   kī,   "ē   bā,   mē
I   having-arisen   my   father-near   having-gone   him-to   will-say,   "O   father,   by-me

harag-nī   hāmã̄   nē   tārī   āgaḷ   pāp karyā   sē.   Hũ̄ hāu tārō sōrō   kewᵃḍāwā
Heaven-of   before   and   thy   before   sins   done   are.   I   now . thy   son   to-be-called

jōg   nī   sē;   ma-nē   tārā   dādᵃkiyō-mã̄   ēk-nā   jēwō   hamaj."'
worthy   not   am;   me-to   thy   labourers-among   one-of   like   consider."'

The Bhīl dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmāḍī. It is sometimes also called Bhīlālī, or, in Barwani, Rāṭhᵃvī Bhīlālī. The Bhīlālas are a mixed tribe, half Bhīl and half Rajput, and the Rāṭhavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāṭhavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhīlī and some in Bhīlālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *ā* is very marked. Thus, *ghōr*, a house; *mōrū̃*, I am dying; *kōrinē*, having done.

The palatals and *s* have the same sounds as in Western Hindi. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

V, w becomes *b* as in Rājasthānī where Gujarātī and the Western Bhīl dialects have *v* and *w*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṇ*; thus, *kāḷ* and *kāl*, famine; *jōḷ* and *jōṇ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *wārū̃* and *wārᵃlū̃*, good; *ghōḍō* and *ghōḍᵃlō*, horse; *ghōḍī* and *ghōḍᵃlī*, mare; *uchᵃlō*, high; *hatō* and *hatᵃlō*, he was; *gayā* and *gayēlā*, they went; *khāt̃ᵃlā*, they were eating; *mārᵃtō* and *mārᵃtēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshṭrī Prākrit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnū̃* (Ali Rajpur) and *sōnō* (Barwani), gold; *khōṭō kām*, a bad deed; *tārō nām*, thy name.

The plural is formed as in other Bhīl dialects. Thus, *chhōrō*, a son; *chhōrā*, sons: *chhōrī*, a daughter; *chhōrī* and *chhōrīyā̃*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmāḍī; thus, *ghōḍᵃlī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *ādᵃmī-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bēṭō* and *bēṭōs*, a son; *bhāī* and *bhāis*, a brother; *bōhᵃṇīs*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōḷ*, to the father; *māṇᵃsyā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sū̃*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahāḍᵃkyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sū̃*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Chāndᵃpūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēt-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns :—

mē̃ and *hū̃*, I	*tū*, thou	*pōlō*, he.
mē-khē, mi-sē, to me		*pōlā-kājē, tē-khē*, to him.
mārhō, māṟō, my	*tārhō, tārō*, thy	*pōlān, tērhō*, his.
(*h*)*amū*, we	*tuhu, tamū*, you	*pōlā*, they.
(*h*)*am-rō*, our	*tuhᵃrō, tamārō*, your	*pōlān*, their.

Demonstrative pronouns are *yō*, this, genitive *ērhō*, oblique *inā ; wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that; *chahā̃*, there; *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kuṇ*, genitive *kuṇin;* 'what?' is *kāi*, etc.

Verbs.—The present tense of the verb substantive is formed as follows :—

Singular, 1. *chhū̃, chhaū̃*	Plural, 1. *chhē*.	
2. *chhē*	2. *chhō, chhē*.	
3. *chhē*	3. *chhē*.	

The past tense is *hatō, hatᵃlō* or *hōtᵃlō*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhīl dialects. Thus, *mē̃ mārū̃*, I strike ; 2, *mārē ;* 3, *mārē ;* plural, 1, *mārᵃjē ;* 2, *mārō ;* 3, *mārē*.

The ordinary present and past tenses are regularly formed ; thus, *pōlā jāē-chhē*, they go ; *tuē māryū̃* (or *māryō*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē̃ māratᵃlō*, I am striking, I strike ; *khātᵃlā*, they were eating.

The future of the verb *kuṭᵃṇō*, to strike, is—

Singular, 1. *kuṭīs*	Plural, 1. *kuṭᵃsū̃*.	
2. *kuṭᵃsī*	2. *kuṭᵃsī*.	
3. *kuṭᵃsī*	3. *kuṭᵃsī*.	

In Barwani the periphrastic forms *mē̃ mārū̃gā*, I shall strike, etc., are used besides, as is also the case in Nīmādī.

The verbal noun ends in *ṇō*, oblique *ṇē* (*nyā*, or *ṇa*). Thus, *mārᵃnō* to strike; *chārᵃṇē*, in order to graze; *nachᵃnyān nā̃d*, sound of dancing ; *jāṇa-nō man*, intention to go. Occasionally we also find forms such as *bharᵃwā*, to fill (Barwani).

The conjunctive participle ends in *ī* or *īnē* (*īna*) ; thus, *khāī*, having eaten; *kōrī-nē*, having done ; *uṭhīna*, having risen. The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhīlī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

<div align="right">(ALI RAJPUR STATE.)</div>

SPECIMEN I.

Kudu mān^asēn dui pōryā hat^alā. Tērhā-mān nāhālē-pōrē
A-certain *man-of* *two* *sons* *were.* *Them-among* *by-the-younger-son*

kahyũ, 'āp^aṇā māl-dēkhō māh^arō wāṭō mē-sē dē.' Waḷī thōḍā
it-was-said, '*your* *property-from* *my* *share* *me-to* *give.'* *And* *few*

ḍāh^aḍā-mã nāhālē-pōrē sāru ēk^aṭhā karīna dūr dēś-mā guyō;
days-in *by-the-younger-son* *all* *together* *having-made* *far* *country-to* *he-went;*

waḷī chahã sārō māl kharch kōr^anā-par pōlā muluk-mā mōṭ^alō kāl
and *there* *all* *property* *spent* *making-after* *that* *country-in* *big* *famine*

paḍ^ayō. Tihĩ pōlā-kājē sāk^aḍai pōḍ^aṇē maṇḍī. Tĩhĩ pōlā muluk-mā-nā ēk
fell. *Then* *him-to* *distress* *to-fall* *began.* *Then* *that* *country-in-of* *one*

mān^asēn chahã rahyō. Pōlē tō tē-sē suwar chār^aṇēn-wadē āp^aṇā
man-of *near* *he-stayed.* *By-him* *then* *him* *swine* *feeding-of-for* *his*

khēt-mā mōk^alō. Tĩhĩ suwar jō-kāi khāi chō pōlō khāin jīyō,
field-in *was-sent.* *Then* *swine* *whatever* *atē* *that* *he* *eating* *became,*

waḷī tē-sē kōṇē kãhĩ khāṇē-wadē dēdhō nihĩ.
but *him-to* *by-anybody* *anything* *eating-for* *was-given.* *not.*

INDO-ARYAN FAMILY.　　CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

SPECIMEN II.

Mhārō	nām	Kālu.	Bāp-kō	nām	Nānᵃkyō.	Jāt	Māwᵃḍā	Bhīl.
My	*name*	*Kālu.*	*Father's*	*name*	*Nānkyō.*	*Caste*	*Māwḍā*	*Bhīl.*

Junō	Punyāwāṭ-nō	parᵃgaṇē	Chāndpūr-nō.	Dhandō	khētī.
Resident	*Punyawat-of*	*in-pargana*	*Chandpur-of.*	*Occupation*	*cultivation.*

Sawāl.— Tārī bōhᵃnīs Bhūrā Rumālyān bāyar junī Nahāḷīpōḷ-nī
Question.—Thy sister Bhura Rumal's wife resident Nahalipol-of
mōr guī. Yō kasō kasō dāṅgᵃḍō huyō tū-sē kāī māluk
having-died went. This what what manner became thee-to what known
chhē likhᵃjē.
is write.

Jawāb.— Ēk mahīnō huyō, ēk dahāḍē sãjh-par Ḍēbᵃryō Wasūnyā
Answer.—One month became, one in-day evening-in Dēbryō Wasūnyā
Bhīl junō Nahāḷīpōḷ-nō parᵃgaṇē Bhābᵃrā mhārē ghōr āyō nē
a-Bhīl resident Nahalipol-of in-pargana Bhabra my in-house came and
kōhyō, 'tārī bōhᵃnīs māndī hōtᵃlī chē mōr guī. Tū chāl.'
said, 'thy sister sick was now having-died went. Thou go.'
Pūṭhē dūsᵃrē dahāḍē sōndārē chālyō nē Nahāḷīpōḷ-mā Bhuryān
Afterwards second on-day in-morning I-went and Nahalipol-in Bhurā-of
chahã guyō nē mhārī bōhᵃnīs-kājē mōrī guilī dēkhī; chē dui
there went and my sister having-died gone was-seen; then two
lākᵃdīn saḷ uṭhī tē yērhīn kukh-mā jīmᵃnā hāt-par
stick-of marks having-arisen that her belly-on right hand-on
dēkhī, tērhā-par tērhā lāḍas Rumāl-kājē kahyō kē, 'mhārī bōhᵃnīs-kājē
having-seen, that-on her husband Rumal-to said that, 'my sister-to
kūt-mār karī tīnē mōr guī, tē Bhābᵃrē thānā-mā
beating having-made therefore having-died she-went, that in-Bhabra station-in
mē kōhᵃnē jāũ.' Tērhē-waḍē mhārō pōhāṇō nē Chēnyō Taḍᵃvī
I to-tell will-go.' Thereupon my brother-in-law and Chēnyō Taḍvī
maujē Nahāḷīpōḷ nē dusᵃrā lōg mē-khē samᵃjhāḍyō kē, 'thānā-mā
village Nahalipol and other people me-to entreated that, ' station-in
mā jāy. Āmu tū-sē khunyān jhagᵃdyō chukāḍ dēsū.'
not go. We thee-from murder-of quarrel having-settled will-give.'

Waḷᵃte	mē	thānā-mā	nīhī	guyō.	Nē	pachᵃwālā-nē	bhānᵃgaḍ	karī-
Therefore	*I*	*station-in*	*not*	*went.*	*And*	*Pañch-by*	*arbitration*	*having-*

nē	das	ḍōgᵃrā	khunyān	jhagᵃḍā-mā	dēṇēn	kōhyā.	Tērhē-par
made	*ten*	*cattle*	*murder-of*	*contention-in*	*to-give*	*were-said.*	*Thereupon*

Bhuryān	murᵃdō	tatyāran	maujē	Nahāḷīpōḷ-mā	bāḷ	dīdhō,
Bhurā-of	*corpse*	*that-time*	*village*	*Nahalipol*	*having-burned*	*was-given,*

nē	ajhu-lagan	āmu-kājē	ḍōgᵃrā	nīhī	āpyā.
and	*to-day-till*	*me-to*	*cattle*	*not*	*were-given.*

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FREE TRANSLATION OF THE FOREGOING.

My name is Kālu, and my father's name Nānkyō. By caste I am a Māwḍā Bhīl. I live in Punyawat, Pargana Chandarpur, and am a cultivator.

Question.—Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer.—About a month ago Ḍēbryō Wasūnyā, a Bhīl from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhūrā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rumāl, 'my sister has died because thou hast beaten her. I will go to Bhabra and make a statement in the police station.' Thereupon my brother-in-law and Chēnyō Taḍvī of Nahalipol and other men entreated me and said, 'don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten piece of cattle to be given on account of the murder. Bhūrā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

So-called Bhilālī Dialect.   (Ali Rajpur State, Bhopawar Agency.)

Ēk ādᵃmin dui chhōrā hotᵃlā. Tērhē-mā nāhālē chhōrē
A-certain man-of two sons were. Them-among by-the-younger son

bāp-kājē kōhyũ, 'bāhās, ghar-mā jē chhē tērhē-mā-sī mārhō
father-to it-was-said, 'father, house-in what is that-in-from my

wāṭō mē-khē dē.' Tihĩ pōlāē pōlā-kājē wāṭō dīdhō. Ghaṇā
share me-to give.' Then by-him him-unto a-share was-given. Many

dahāḍā nihĩ huyā, nē nāhālō chhōrō wāṭō bhēḷō kōryō nē
days not became, and the-younger son share together was-made and

chhēṭē jāt rahyō; nē wahã̄ ōjᵃgāi-mā sab māl
a-far (country)-to going was; and there riotous-living-in all property

khōyō. Sab māl khōyō tihĩ chahã̄ mōṭō kāl paḍyō;
was-wasted. All property was-wasted then there a-great famine fell;

nē pōlō kharāb huyō; nē chahã̄ kudun ghar pōlō jāī
and he poor became; and there somebody's in-house he having-gone

rahyō. Nē ti-nē pōlā-kājē khēt-mā sūwar chārᵃṇē mōkᵃlyō. Jō
lived. And him-by him-to field-in swine to-graze was-sent. Which

kūṭō pōlā sūwar khātᵃlā pōlō khāī bhī lētō;
husks those swine were-eating he having-eaten even would-have-taken;

kē tē-khē kōī kudu nihĩ āpᵃtā. Tihĩ pōlō thīk
because him-to anybody anything not was-giving. Then he conscious

huyō, nē pōlāē kōhyũ kē, 'mārhā bāhāsēn katᵃrā
became, and by-him it-was-said that, 'my father's how-many

dahāḍᵃkyā-kājē khāīnē rōhī jāy ōsō rōṭō hōī;
servants-to having-eaten having-remained may-go so-much bread there-is;

nē mē̃ bhūkᵃlō mōrũ. Mē̃ uthīnē mārhā bāhāsē jōḷ jās
and I hungry am-dying. I having-arisen my father near will-go

nē kōhīs kē, "mē̃ Bhagᵃwān-nā ghōr-mā nē tārhā-sē khōṭō
and will-say that, " by-me God-of house-in and thee-to bad

kām kōryō; nē havĩ tārhō bēṭō kōhē tōsō mē̃ nihĩ
work was-done; and now thy son you-may-call so I not

rōhyō; nē tū tārhā dahāḍᵃkyā kājē dēī tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to

bhī āp."' Tihĩ pōlō uthīna tērhā bāsē-jōḷ guyō.
also give."' Then he having-arisen his father-near went.

The Bhīl dialects of the Barwani State have been reported under the names of Bhilālī and Rāth*vī Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BHILĀLĪ DIALECT.   (BARWANI STATE.)

Kōi ād*mī-kā dō chhōrā thā. Wō-ma-sē nānâ-nē dāji-ka
A-certain man-of two sons were. Them-in-of the-younger-by the-father-to

kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share

ma-ka daidē.' Tab unē āp*nu dhan wātī diyō. Ghaṇā din
me-to give.' Then him-by his property dividing was-given. Many days

nahĩ gayā ki nānā chhōrā-nē sab māl bhēlō karīnē
not passed that the-younger son-by all property together having-made

dur dēs jāti rahyō anē wahã luchchāī-sē thōḍā din-ma āp*nu
far country going was and there riotousness-with few days-in his

sab dhan gamāi diyō. Jab sab dhan uḍāi diyō
all property wasting was-given. When all property squandering was-given

tab wahã mōṭō kāl paḍyō, āru wah nāgō hui gayō.
then there big famine fell, and he destitute having-become went.

Āru wahã jāinē pardēsī-mē-sē yēk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by

ō-ka suwar charānē-kō mōk*lyō. Jō suwar sēg*lī khātā thā wō
him-for swine feed-to he-was-sent. Which swine husks eating were that

uṭhāinē khātō hiṇḍiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha
taking eating went, and anybody not him-to giving was. Then him-to

sud āi, āru kah*nē lagyō, 'mārā dāji-kā yahã dād*kyānā-ka
sense came, and to-say began, ' my father-of near servants-to

khānā-sē ghaṇā rōṭā hōē, āru hāũ bhuk marũ. Ab hāũ uṭhīnē
eating-from much bread is, and I hunger die. Now I having-arisen

āp*nā dādā-kā pās jāti-rahũ-gā āru¦ wō-kāsē jāinē kahũ-gā, "āre
my father-of side going-will-be and him-to having-gone will-say, " O

dādā, man Bhag*wān-kī mar*jī-kā ul*ṭō āru tamārā sām*nē pāp
father, by-me God-of law-to against and thy before sin

karyō-j." '
was-done-indeed." '

The specimen which follows is written in the so-called Rāṭhᵃvī Bhilālī dialect.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṬHᵃVĪ BHILĀLĪ DIALECT. (BARWANI STATE.)

Kuṇī māṇᵃsyā-nā dui chhōrā hatā. Pōlā-mā-sū nahālā-na
A-certain man-of two sons were. Them-among-from the-younger-by

bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wāṭō
father-to it-was-said, 'O father, property-in-from what my share

hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āpᵃṇō
may-be that me-to give.' Then him-by him-to his-own

māl wāṭī didō. Ḍhērᵃkā dādā nahī gayā
property having-divided was-given. Many days not passed

ki nahālō chhōrō sārō ṭōlō karīnē dūr mulak
that the-younger son all together having-made a-far country-to

jātī-rahyō. Waḷᵃtī wahā wāyᵃḍī chāl-mā dādā bitāḍīnē
went-away. Afterwards there licentious conduct-in days having-passed

apᵃṇō māl udāī didō. Sārō udāī
his-own property having-wasted was-given. All having-squandered

didō tihī pōlā mulak-mā ghōṇō kāḷ padyō, waḷᵃtī pōlō
was-given then that country-in a-great famine fell, and he

garīb hai gayō. Waḷᵃtā pōlō jāina pōlā mulak-kā
poor having-become went. And he having-gone that country-of

rōhᵃṇēwālā-ma-sū ēk-kā wahā rahᵃṇē lājyō. Pōlā-nē pōlā-kājē
inhabitants-in-from one-of there to-live began. That-man-by him-to

āpᵃṇā khēt-mō suar chārᵃṇē mōkᵃlyō. Waḷᵃtē pōlō phōtᵃrā
his-own field-in swine to-feed he-was-sent. And he husks

pōlā suar khātā hatā, tē āpᵃṇō pēṭ bharᵃwā hindᵃtō
those swine eating were, by-that his-own belly to-fill going

hatō. Waḷᵃta kūṇī pōlā-kājē kālagō nī āpᵃtō hatō.
was. And anybody him-to anything not giving was.

Tihī pōlā-kājē sūd āvī. Waḷᵃtē pōlā-nē kahyō, 'māhrā bābā-kā
Then him-to sense came. And him-by it-was-said, 'my father-of

katᵃrā dahāḍᵃkyā-nē khāṇē-sārū jhājᵃlā rōṭā hōtᵃlā,
how-many labourers-to eating-for more-than-necessary breads were,

na mē bhukalo martᵃlō. Mē uṭhīna mārā bāsās-jūṇē
and I of-hunger am-dying. I having-arisen my father-to

jāis, waḷᵃta pōlā-kājē kōhōs, "ē bābā, mē sarag-sū
will-go, and him-to will-say, "O father, by-me Heaven-from

ulaṭō	na	tārā	āgaḷ	pāp	karyō;	mē	waḷᵃtē	tārō	chhōrō
against	*and*	*thy*	*before*	· *sin*	*was-done;*	*I*	*now*	*thy*	*son*
kawāḍᵃnē	jōgō	nahī̃	milē;	tārā	sārā	dāḍᵃkya	sarᵃkhō	ēk	mē-khe
to-be-called	*fit*	*not*	*is-got;*	*thy*	*all*	*labourers*	*like*	*one*	*me-to*
paṇ	jāṇᵃjē. '''	Tihī̃	pōlō	uṭhīnē	āpᵃṇā	bās-jōḷ	chālyō.		
also	*consider.* '''	*Then*	· *he*	*having-arisen*	*his-own*	*father-near*	*went.*		

The Bhīl dialects spoken in Ali Rajpur and Barwani gradually merge into Nīmāḍī. We shall now turn to the dialects which form the link between the Bhīlī of Mahikantha and Standard Gujarātī.

The Bhīlī of the Baria State of the Rewakantha Agency is known under the names of Bhīlī and Rāṭhᵃvī. We shall first take the so-called Bhīlī.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'House' is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained; thus, *chhōrō*, a son; *chandarmā*, moon. *Ch* is, however, also changed to *s* as in other Bhīl dialects of the neighbourhood; thus, *pasāh*, fifty.

The plural of feminine *ī*-bases ends in *īō*; thus, *chhōrīō*, daughters.

'We' is *hamu*; 'you' *tamu*; and 'they' *tē, tēō* and *tēhō*. '¡Who?' is *kuṇ*, genitive *ku-ṇu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē*; plural 1, *chhīē*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutā*.

The future tense of *kuṭᵃwũ*, to strike, is 1, *kuṭēś*, 2, *kuṭēś*, 3, *kuṭᵃsē*; plural 1, *kuṭᵃsu*, 2, *kuṭᵃsō*, 3, *kuṭᵃsē*.

RĀṬHᴬVĪ.

The Rāṭhᵃwas are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭhᵃvī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nũ*, their.

[No. 17.]

INDO-ARYAN FAMILY.　　　Central Group.

BHĪLĪ OR BHILŌḌĪ.

RĀṬHᴬVĪ Dialect.　　　　　　　　(Chhota Udepur, Rewakantha.)

Ek	māṇah-nē	dui	bēṭā	hutā.	Nē	tē-mō-nā	lōḍᵃlāyẽ
One	*man-to*	*two*	*sons*	*were.*	*And*	*them-in-of*	*by-the-younger*

bāh-nē	kahyũ	kē,	' bā,	mīlᵃkat-nō	vẽchātō	bhāg	ma-nē	āp.'
father-to	*it-was-said*	*that,*	*'father,*	*property-of*	*being-divided*	*share*	*me-to*	*give.'*

Nē	tēṇē	tam-nē	mīlᵃkat	vẽchī	āpī.	Nē	thōlā
And	*by-him*	*them-to*	*property*	*having-divided*	*was-given.*	*And*	*few*

dahāḍā	puchhaḷ	lōḍᵃlō	bēṭō	badhu	ēkᵃthu	karīnē	chhēṭānā
days	*after*	*the-younger*	*son*	*all*	*together*	*having-made*	*far*

dēh-mā̃	giyō,	nē	tyā̃	mōj-majhā	pōtā-nī	mīlᵃkat	uḍāi
country-to	*went,*	*and*	*there*	*riotousness-in*	*his-own*	*property*	*having-squandered*

nākhī.	Nē	tēṇē	sārū	kharᵃchī	dīdhũ	tār-pachhī	tē
was-thrown.	*And*	*by-him*	*all*	*having-spent*	*was-given*	*thereafter*	*that*

dēh-mā̃	mōṭō	dukāḷ	paḍyō,	nē	tē-nē	ṭōṭō	paḍᵃwā	lāgī.	Nē
country-in	*a-great*	*famine*	*arose,*	*and*	*him-to*	*want*	*to-fall*	*began.*	*And*

tē	jāīnē	tē	dēh-nā	watan-mā̃	ēk-nē	tā̃	rīyō.	Nē
he	*having-gone*	*that*	*country-of*	*city-in*	*one-of*	*in-the-house*	*stayed.*	*And*

tēṇē	pōtā-nā	khētar-mā̃	huwarō-nē	chārᵃwā	kājē	tē-nē	mōkᵃlyō.	Nē	jē
him-by	*his-own*	*field-in*	*swine*	*feeding*	*for*	*him*	*was-sent.*	*And*	*what*

hīgē	huwar	khātā	hatā	tēnā-mā̃-thī	pōtā-nũ	pēṭ	bharᵃwā-nē	tē-nī
husks	*the-swine*	*eating*	*were*	*them-in-from*	*his-own*	*belly*	*to-fill*	*his*

man	hutũ.	Anē	kōiyē	tē-nē	āpyũ	nahī.
mind	*was.*	*And*	*by-anyone*	*him-to*	*was-given*	*not.*

CHĀRAṆĪ.

The Chāraṇs are a wandering tribe in the Bombay Presidency. Chāraṇī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwndi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
Total	1,200

No specimens have been received from Thana. The Chāraṇī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhīlī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lũ*, my; *tō-lũ*, thy. In such cases *ḷ* is sometimes written; thus, *mō-ḷũ* or *mō-lũ*, my.

With regard to pronouns we may note the forms *ōlyō*, he; *ōlyā*, they; *tēm-nũ*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hũ mārᵃtō chhũ*, I strike.

In most respects, however, Chāraṇī closely agrees with Gujarātī Bhīlī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHĀRAṆĪ DIALECT.   (THE PANCH MAHALS.)

Ēk	mānah-nē	bēn	dīkᵃrā	hutā;	nē	tī-mā-nā	nānā	bhāē
One	*man-to*	*two*	*sons*	*were;*	*and*	*them-in-of*	*the-younger*	*by-brother*

bā-nē	bhaṇyũ	kē,	'bā,	māyā-nō	bhāg	ma-nē
the-father-to	*it-was-said*	*that,*	*'father,*	*the-property-of*	*share*	*me-to*

vēhẽsī	diyō.'	Nē	tīnē	ōlyā-nē	māyā	vēhẽsī
having-divided	*give.'*	*And*	*by-him*	*them-to*	*property*	*having-divided*

dīdhī.	Nē	thōḍā	diyā-mã	nānō	dīkᵃrō	badhũ	bhēḷu
was-given.	*And*	*a-few*	*days-in*	*the-younger*	*son*	*all*	*together*

karīnē	bījā	malak-mã	gō,	nē	isē	mōj-majā	uṭhāvīnē
having-done	*another*	*country-into*	*went,*	*and*	*there*	*pleasures*	*having-made*

māyā	wāpᵃrī	nākhī.	Nē	tīnē	badhũ	khōī
property	*having-spent*	*was-thrown.*	*And*	*by-him*	*all*	*having-spent*

nākhyu,   tē-kēḍē   isē   malak-mā̃   kāḷ   paḍyō,   nē   ō   bahu
was-thrown,   *then*   *that*   *country-in*   *famine*   *fell,*   *and*   *he*   *much*

māū   thāwā   lāgyō;   nē   ō   jāīnē   ē   dēh-nā
needy   *to-become*   *began;*   *and*   *he*   *having-gone*   *that*   *country-of*

rahēnārāō-mā-nā   ēk-nē   isē   rīyō.   Nē   ōnē   paṇḍ-nā   khētar-mā̃
inhabitants-in-of   *one-of*   *near*   *lived.*   *And*   *by-him*   *his-own*   *field-in*

huwarō-nē   chārᵃwā   hāru   ō-nē   mēlyō;   nē   jē   kuhᵃkā   huwarā̃
swine   *grazing*   *for*   *him*   *was-sent;*   *and*   *which*   *husks*   *the-swine*

khātā̃   hutā̃   ē-mā̃-thī   paṇḍ-nũ   pēṭ   bharᵃwā-nē   ō-nō   bhāw   hutō;   nē
eating   *were*   *that-with*   *his-own*   *belly*   *to-fill*   *his*   *wish*   *was;*   *and*

kōīē   ō-nē   dīdhũ   nahī̃.   Nē   ō   hõśīār   thīyō   tērā̃
by-anyone   *him-to*   *was-given*   *not.*   *And*   *he*   *sensible*   *became*   *then*

ōnē   bhaṇyũ   kē,   'mōḷā   bā-nā   kēṭᵃlā   majūrō-nē   ghaṇā
by-him   *it-was-said*   *that,*   'my   *father-of*   *how-many*   *servants-to*   *much*

rōṭᵃlā   chhē,   paṇ   hũ-tō   bhukhē   māũ   thātō   chhũ.   Hũ
bread   *is,*   *but*   *I-to-be-sure*   *by-hunger*   *starving*   *becoming*   *am.*   *I*

uṭhīnē   mō-lā   bā-kanē   jīh   nē   ō-nē   bhaṇīś   kē,
having-arisen   *my*   *father-near*   *will-go*   *and*   *him-to*   *will-say*   *that,*

"bā,   mē̃   ākāh   hāmbhu   anē   tō-ḷī   pāhē   pāp karyũ   chhē,
"father,   *by-me*   *Heaven*   *against*   *and*   *thy*   *at-side*   *sin done*   *is,*

nē   havē   tō-ḷō   dīkᵃrō   thāwā   jōg   nasē,   mō-lē   tō-lā   majūrō-mā̃-nā
and   *now*   *thy*   *son*   *to-become*   *fit*   *is-not,*   *me*   *thy*   *servants-in-of*

ēk-nā   jēwō   gaṇya."'
one-of   *like*   *consider.*"'

AHĪRĪ OF CUTCH.

The Ahīrs or Abhīrs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Kṛishṇa from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahīrs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahīrs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayarī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 78[5].

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhīlī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahīrs of Cutch will be brought into relation to the Ahīrs of Khandesh, and it will not be necessary to separate them from the Chāraṇs who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by ˷ under it. Thus, *ḫāt*, seven; *daḫ*, ten; *baiḫ*, sit. *S* and *ḫ* are sometimes interchangeable; thus, *tāpᵃḫō*, you will warm yourself; *mārᵃsō*, you will strike; *sē* and *ḫē*, they are.

Chh is often interchangeable with, and probably also pronounced as, *s*; thus, *chhē*, *sē*, and *ḫē*, they are; *karᵃchhō*, you will make; *mārᵃsō*, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *ḍī*, day, *ḍakār*, famine; *ḍāḍī*, grandmother.

Cerebral *ḍ* between vowels is pronounced *ṛ*; thus, *ghōṛō*, a horse. It has been dropped in *pyō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

Nouns.—The neuter gender has almost disappeared; thus, *chhōkᵃrō*, a child; *ḍīkᵃrē bhaṇyō*, it was said by the son. Forms such as *ḫōnū̃*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*; thus, *ghōṛā*, horses. Note the plural of strong feminine bases which ends in *iū̃*; thus, *ghōṛiū̃*, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *nē̃* is seldom used and commonly replaced by *ḫē̃*, and in the ablative the suffix is *thō*, which is inflected as an adjective. Thus, *bāp-ḫē̃*, to a father; *tamē̃ āwᵃtā kyā̃-thā sō*, where do you come from? *Chapᵃrērī-thō āwᵃtō hā̃*, I come from Chaprērī. Note also the oblique plural of masculine bases which ends in *ē* and corresponds to Khāndēsī *ēs*; thus, *bāpē-pāḫē-thō*, from the fathers.

With regard to pronouns we may note the form *mārē*, to me (compare *mārō*, my), *kūṇ*, who? *kē-nū̃*, whose; *kāṇū̃*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. *chhã̃.*	Plural, 1. *chhaiẽ.*
2. *chhō.*	2. *chhō.*
3. *chhē.*	3. *chhē.*

S and *h* are often substituted for *chh*. See above. The past tense is *hũtō*, plural *hũtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hũ marᵃtō chhã̃*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hũ mēlã̃*, I may put. Forms such as *hũ vēchhũ̃*, I may sell, are Gujarātī.

The future of *mārᵃwō*, to strike, is,—

Singular, 1. *mārēs.*	Plural, 1. *mārᵃsũ̃.*
2. *mārēs,*	2. *mārᵃsō.*
3. *mārᵃsē.*	3. *mārᵃsē.*

Instead of the characteristic *s* of this form we also find *ḫ*, and even *chh* ; thus, *tumhẽ tāpᵃḫō*, you will warm yourself; *hũ jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *ḫ*, just as in the case of the Gujarātī Bhīlī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nẽ* ; thus, *vēchū*, having divided ; *mārū-nẽ*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs.

[No. 19.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

AHĪRĪ DIALECT.   (CUTCH.)

SPECIMEN I.

Ēk	māṇah-nē	bē	ḍikᵃra	hũtā.	Tē-mãy-thō	nanakᵃṛē	ḍikᵃṛē
One	*man-to*	*two*	*sons*	*were.*	*Them-among-from*	*by-the-younger*	*son*

bāp-hẽ	bhaṇyō,	'bāpā,	mā-rā	bhāg-nī	jē	milᵃkat	thāy
the-father-to	*it-was-said,*	*'father,*	*my*	*share-of*	*what*	*property*	*may-be*

i	mũ-hẽ	bhādū	ḍiō.'	Eṇẽ	pōtā-nī	milᵃkat	ẽ-hẽ
that	*me-to*	*having-divided*	*give.'*	*By-him*	*his-own*	*property*	*to-them*

vēchū	ḍinī.	Thōṛāk	dĩ	wāhē	nanakᵃṛō	chhōkᵃṛō	badhōy
having-divided	*was-given.*	*A-few*	*days*	*after*	*the-younger*	*son*	*all-even*

bhēḷō	karūnē	chhēṭē-nũ	muluk	jātō	ryō.	Anẽ	ũã̃	pōtā-nī
collected	*having-made*	*distance-of*	*a-country*	*going*	*was.*	*And*	*there*	*his-own*

milᵃkat	kamārᵃgē	wāwᵃrū	kāḍhī.	Jērẽ	badhōy	kharᵃchū
property	*in-bad-ways*	*having-spent*	*was-thrown-away.*	*When*	*all-even*	*having-spent*

nãkhyō   tērē   ē   ḍēḫ-mã   mōṭō   ḍakār   pyō ;   anẽ   pōtẽ
was-thrown   *then*   *that*   *country-into*   *a-great*   *famine*   *fell ;*   *and*   *himself*

tãṇ-mã   āwᵃwā   mãdyō.   Pachhẽ   tē   jāunē   tē   ḍēḫ-nā   ēk
want-in   *to-come*   *began.*   *Then*   *he*   *having-gone*   *that*   *country-of*   *one*

rēbētal   bhērō   ryō.   Tẽṇẽ   tẽ-nẽ   pōtā-nã   khētar-mã   hũēr-ḫẽ   chārᵃwā
inhabitant   *with*   *lived.*   *By-him*   *him-to*   *his-own*   *field-in*   *swine*   *to-graze*

mūkyō.   Hũēr   jē   phōtᵃrā   khātā   tā   tē   khāunẽ   tē
he-was-sent.   *The-swine*   *which*   *husks*   *eating*   *were*   *those*   *having-eaten*   *him-(by)*

khusī-ḫũ   pēṭ   bharyō   hōt ;   paṇ   tẽḫẽ   kẽṇẽ   kĩ
pleasure-with   *belly*   *filled*   *would-have-been ;*   *but*   *to-him*   *by-anyone*   *anything*

na   ḍinũ.
not   *was-given.*

K

INDO-ARYAN FAMILY. CENTRAL GROUP.

AHĪRĪ DIALECT. (CUTCH.)

SPECIMEN II.

A DIALOGUE.

Halyā baiẖō, Rām-Rām. Tamẽ āwᵃtā kyā̃-thā sō?
Well sit, Rām-Rām. You coming where-from are?

Hũ Chapᵃrērī-thō āwᵃtō hā̃.
I Chapreri-from coming am.

Warᵃẖāt-mā tamẽ bhārī hērān thyā hasō. Tamẽ-ẖārū ẖigᵃṛī
The-rain-in you much troubled become will-be. You-for fire

arū mēlā̃? jarāk wār tāpᵃẖō tō tamẽ
having-made may-I-put? a-little time you-will-warm-yourself then to-you

ẖukh thaśē. Tamẽ ẖārū kā̃ṇũ raẖōi karāwā̃?
good will-be. You for what meal may-I-order?

Mā-rē atyārē jamᵃwō na-chhī.
Me-to just-now eating not-is.

H̱āw kī̃ jamᵃwā-wõ̃ṇō̃ hālē? Thōṛō ghaṇō jī bhāvē
Entirely what eating-without will-it-do? Little much what may-please

tī khāō.
that eat.

Hamᵃṇā̃ taraẖ lāgī hē. Pāṇī pīwā ḍiō.
Now thirst become is. Water to-drink give.

Tamā̃-nā̃ lūgᵃṛā̃ gharīk wār tirᵃkē ẖukᵃwā mēlā̃?
Your clothes moment-about time in-the-sun to-dry may-I-put?

Bhalẽ, mēlō.
Well, put.

Tamẽ-ẖārū kā̃ṇũ raẖōi karāwā̃?
You-for what meal shall-I-order?

Mẽ tam-ẖẽ bhaṇyō hē, bhūkh nahī̃ lāgī.
Me-by you-to aid is, hunger not came.

Thōṛī khīchᵃṛī nẽ rōṭī khāu liō.
A-little khichṛi and bread having-eaten take.

Bhalẽ, tamā̃-nī̃ marᵃjī chhē ta karāwō.
Well, your wish is then have-it-made.

Tumā-nẽ gharē rādī khusī chhē?
Your at-house happy glad are?

Badhã͂-y   ṭhīk   chhē,   paṇ   ḍādī   param
All-even   well   are,   but   my-grandmother   the-day-before-yesterday

marū   gaï.
having-died   went.

Tē-h̤ē̃   kāṇū̃   thyō   hūtō?
Her-to   what   become   was?

Chār   ḍī   tāw   iō.
Four   days   fever   came.

Tamã͂-ṇã͂   khētar-mã͂   mōl   kēwā   thyā   sē?
Your   field-in   crops   how   grown   are?

Õṇ   warᵃh̤ã͂d   jhājhō   thyō   nã͂ī,   tēh̤ū̃   jhājhā   thyā   na-chhī.
This-year   rain   much   became   not,   therefore   much   grown   not-are.

Ā   ḍhã͂ḍhē-nē̃   kētᵃlā   paisā   dīnā?
Those   bullocks-for   how-many   pice   were-given?

Mũ-h̤ē̃   h̤āḍhā   chār   h̤ō   kōrī   baiṭhī.
Me-to   and-a-half   four   hundred   koris   were-expended.

Ā   ḍhã͂ḍhā   tamē̃   vēchhᵃh̤ō?
Those   bullocks   you   will-sell?

Pūriū̃   kōriū̃   dēchhō   ta   vēchhū̃.
Enough   koris   you-give   then   I-will-sell.

Tamē̃   hū̃   trē   h̤ō   kōriū̃   ḍiã͂.
To-you   I   three   hundred   koris   may-give.

Trē   h̤ō   kōriū̃-mã͂   kã͂ṇū̃   vē̃chātā   chhē?
Three   hundred   koris-for   what   to-be-sold   is?

Hū̃   jāṇᵃtō   ḍhã͂ḍhā   pākal   sē   tō   ēṭᵃlī   kīmat   ghaṇī   chhē.
I   suppose   the-bullocks   old   are   then   so-great   price   high   is.

Tamā-ṇī̃   dhī-nū   vīmā   kiā   mainā-mã͂   karᵃchhō?
Your   daughter-of   marriage   what   month-in   will-you-make?

Mā-rī   ḍādī-nī   warᵃhī   waḷū   rēh̤ē   tē-wã͂h̤ē
My   grandmother's   anniversary   having-gone   will-be   that-after

karēs.
I-will-make.

Ājū-ṇī   rātē   amã͂-ṇē̃   gharē   h̤ūu   raiyō.
To-day-of   at-night   our   in-house   having-slept   stay.

Nā.   Mã͂-rē   h̤ã͂jē̃   Dharaṅg   pōchᵃwō   chhē.
No.   Me-to   in-the-evening   Dharang   to-reach   is.

Pāchhā   kōk   ḍī   amã͂-ṇē̃   gharē̃   āvyō.
Later   some   day   our   in-house   come.

Baü   h̤ārō,   Rām-Rām,   havē   hū̃   jis.
Very   well,   Rām-Rām,   now   I   shall-go.

Tamã͂-ṇē̃   gharē̃   h̤au-h̤ē̃   Rām-Rām   bhaṇyō.
Your   at-house   all-to   Rām-Rām   say.

FREE TRANSLATION OF THE FOREGOING.

A.—Well, sit down, God bless you.   Where do you come from ?

B.—I come from Chapreri.

A.—You must have had a bad turn in the rain.   Shall I have a fire lighted for you ? It will do you good to warm yourself.   May I offer you something to eat ?

B.—No, I cannot eat now.

A.—Will it do not to eat at all ? Take something, as much or as little as you like.

B.—I am thirsty.   Give me water to drink.

A.—Shall I put your clothes out to dry in the sun ?

B.—Yes, do.

A.—What may I offer you to eat ?

B.—I told you that I am not hungry.

A.—But still, eat some khichri and bread.

B.—Well, if you insist, then order it.

A.—Is all well in your house ?

B.—Yes, all are well, only my grandmother died the day before yesterday.

A.—What was the matter ?

B.—Four days' fever.

A.—How are the crops getting on ?

B.—There was not much rain this year, and so the crops are not good.   How much have you paid for your bullocks ?

A.—Four hundred and fifty koris.

B.—Will you sell them ?

A.—Yes, if you pay me enough.

B.—I will pay you three hundred koris.

A.—Do you think that I will sell them for three hundred.

B.—I thought they were old and then the price was reasonable.

A.—When are you going to make the wedding of your daughter ?

B.—When a year has past after the death of my grandmother.

A.—Stay in our house this night.

B.—Thanks, I must be in Dharang to-night.

A.—Then come to us some other day.

B.—Very well.   Good-bye, I am off.

A.—My compliments to all in your house.

Most of the remaining Bhīl dialects may be described as connecting the Bhīlī of Mahikantha and neighbourhood with Marāṭhī and Khāndēśī.   We have already followed the line of Bhīl dialects from Mahikantha down into the northern portion of Rewakantha.   In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards.   The Bhīl dialects of Thana have, to a great extent, now become forms of Marāṭhī.

BĀRĒL.

The Bārēls are one of the Bhīl clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhīl dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhīls of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū̃*, I was; *gōyū̃*, he went, etc.

Note also the dropping of *r* in words such as *mōy^lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Piśācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *bāh-nō*, of a father; *ghōḍāhō*, of a horse; *mū̃-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *chyū̃*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. *chhū̃*.   Plural, 1. *chhīē*.
2. *chhē*.   2. *chhō*.
3. *chhē*.   3. *chhē*.

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *śētas*.

In the past tense we find *atā*, *hōt^nā*, and *hut^lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt^lā*, eating; *din^lū̃* and *dinū̃*, given; *āpīnū̃*, *āp^lū̃*, and *āp^yū̃*, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BĀRĒL DIALECT.   (CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN I.

Ēku	māṇuhu-nē	dui	chhōrā	hōtāh.	Nē	tīnā-mā-nū	nān^lāē
One	*man-to*	*two*	*sons*	*were.*	*And*	*them-in-of*	*by-the-younger*

bāh-nē　　kōyᵃlũ　　kē,　　'bāh　　mālᵃdār-nō　　vēchātũ　　wāṭatᵃlũ　　mū-nēh
father-to　　it-was-said　　that,　　'father　　property-of　　the-being-divided　　share　　me-to

āp.'　　Nē　　tīnēh　　tīṇō-nē　　hōũṭā　　wāṭī　　āpᵃlā.　　Nē
give.'　　And　　by-him　　them-to　　substance　　having-divided　　was-given.　　And

amāḷ　　dīn　　pachhōl　　nānᵃlō　　chhōrōh　　hārū　　ṭōḷē　　wāḷīnē
few　　days　　after　　the-younger　　son　　all　　together　　having-put

chhēṭᵃlā　　muluk-mã　　gũyō　　nē　　chyã　　chhēlāi　　karī　　āp-pāh-thakī-nī
far　　country-in　　went　　and　　there　　merriment　　having-made　　him-near-from-of

mālᵃdār　　khōḷī　　nãkhᵃlī.　　Nē　　tīnē　　hāru　　wāpᵃrī
property　　having-wasted　　was-thrown.　　And　　by-him　　all　　having-spent

nãkhᵃlũ,　　chyã　　pachōḷ　　tē　　muluk-mã　　mōṭᵃlō　　kālu-j　　paḍᵃlō,　　nī
was-thrown,　　that　　after　　that　　country-in　　great　　famine-indeed　　fell,　　and

tē-nē　　āpᵃdā　　vēṭhᵃvī　　paḍī.　　Nī　　tē　　gōīnē　　tē　　muluk-nā
him-to　　distress　　to-be-felt　　fell.　　And　　he　　having-gone　　that　　country-of

jagāpānāwālā-nē　　chyã　　rahũ.　　Nī　　tīnē　　āphā-nā　　khētu-mōy　　huwōr-nē
inhabitant-of　　there　　lived.　　And　　by-him　　his　　field-in　　swine

chāraṇē　　hārī　　tī-nē　　mōkᵃlyũ.　　Nē　　ih　　hẽgē　　huwōr　　khātᵃlã　　hōtã
to-feed　　for　　him　　it-was-sent.　　And　　these　　husks　　swine　　eating　　were

chyã-māi-thakũ　　āhu　　pōṭᵃḷu　　bharᵃṇē　　tē-nũ　　man　　hōi　　āwᵃlũ　　nī
them-in-from　　his　　belly　　to-fill　　his　　mind　　having-become　　came　　and

kōṇēh　　tī-nē　　nahā　　āpᵃyũ.　　Nī　　chyu　　ōchhīār　　huī　　gũyu,
by-anyone　　him-to　　not　　was-given.　　And　　he　　sensible　　having-become　　went,

tatyārē　　tīnē　　kōyu　　kē,　　'amᵃrā　　bāh-nā　　katᵃrāk　　majūrīā-nē　　hãwᵃṭā
then　　by-him　　it-was-said　　that,　　'our　　father's　　how-many　　servants-to　　much

rōṭā　　chhē,　　paṇ　　mī-tō　　bhukhē　　vēlā　　karũ-chhũ.　　Mī
bread　　is,　　but　　I-on-the-other-hand　　with-hunger　　misery　　doing-am.　　I

ũbhō　　hōīnē　　mārā　　bāh-nī　　hāthē　　jāwā　　nī　　tī-nē　　kōhīh
standing　　having-become　　my　　father-of　　near　　will-go　　and　　him-to　　will-say

kē,　　"bāh,　　mī　　wāḍᵃlã　　hãbhō　　nī　　tōhᵃrī　　agōḷ　　pāp　　karᵃlu　　chhē,
that,　　"father,　　by-me　　Heaven　　against　　and　　thee　　before　　sin　　made　　is,

nī　　ẽvī　　tōhᵃrō　　chhōrō　　kahᵃṇē　　mī　　hāju　　nathī.　　Mēhẽ　　tōhᵃrā　　majurō-
and　　now　　thy　　son　　to-say　　I　　good　　not.　　Me　　thy　　servants-

mõy-nā　　ēkuh-nā　　jēwō　　guṇ."'
in-of　　one-of　　as　　consider."'

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Āpō-hī	ḍōgᵃrī	mulᵃgōhī	bōḍ	tātaḍᵃwā	gōī	hōtᵃnī.	Tĩhĩ	bōchī
Our	*cow*	*morning-of*	*grass*	*to-graze*	*gone*	*was.*	*Her*	*calf*

kōh	hōtᵃnī.	Tĩhĩ	ḍōgᵃrī	ĩhē	pōpalᵃtalīnē	pōtāhĩ	mõg
at-the-house	*was.*	*Then*	*the-cow*	*it*	*having-licked*	*her-own*	*affection*

kōyẽ-hē.	Pāwōhõ,	tũhī	bōchī	ugālī	dē.	Bōchī	chukalᵃtalī
shows.	*Dear,*	*thou*	*the-calf*	*having-untied*	*give.*	*The-calf*	*sucking*

thāy	tĩhĩ	mī	ḍōgᵃrī-nī	pahᵃwā	bahu.
may-become	*then*	*I*	*the-cow*	*to-milk*	*I-may-sit.*

Yāhᵃkī	hāru	mōrᵃlũ	nīpahī	nakhō	lētī.	Āyᵃlũ	mōrᶺlũ
Mother	*much*	*milk*	*having-drawn*	*not-proper*	*taking.*	*A-little*	*milk*

bōchīhē	mēlᵃjē.
for-the-calf	*keep.*

Jabᵃru	wānũ,	pōwōhũ.
Very	*good,*	*dear.*

Yāhᵃkī,	ḍōgᵃrī-nũ	mōrᵃlũ	pīwũhu	mōhē	jabᵃru	lāgē-hē.
Mother,	*cow-of*	*milk*	*to-drink*	*to-me*	*good*	*appears.*

Nẽ,	ī	āyᵃlũ	mōrᶺlũ	khō.	Handhārē	mãḍā-mē	jākhu	mōrᵃlũ
Take,	*this*	*little*	*milk*	*eat.*	*In-the-evening*	*supper-at*	*more*	*milk*

āpīhĩ.
I-will-give.

FREE TRANSLATION OF THE FOREGOING.

' Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.'

' Dear mother, don't draw all the milk. Leave a little for the calf.'

' Very well, darling.'

' Mother, I like very much to drink cow's milk.'

' Well, here is a little milk for you. I will give you more in the evening for your supper.'

PĀWᴬRĪ.

The Pāwᵃras are a tribe of cultivators in Khandesh. Their home is the Akrani *Parganā* round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāwᵃrī is 25,000.

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Gazetteer of the Bombay Presidency, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 95.

VARLEY, F. J.,—*A Short Hand-Book of the Mavchi and Pavra Dialects.* Bombay, 1902.

The Pāwᵃrī dialect is a form of Gujarātī Bhīlī. The Pāwᵃras deny that they are Bhīls and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani *Parganā.* Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhīl dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhīl dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō* ; thus, *ōtō*, he was ; *dōh*, ten ; *nāchnēn hōmballō*, dancing was heard.

Ō is often interchangeable with *u* ; thus, *chō* and *chu*, he ; *gōḍō* and *guḍō*, a horse ; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou ; *āvē* or *ãvē*, I shall come.

An initial *h* is often dropped ; thus, *āt* or *āth,* a hand ; *ōtō*, he was ; *ōraṇ* (=*haraṇ*), a deer. So also aspiration is lost in words like *gōḍō*, a horse ; *gōr*, a house ; *bāi*, a brother.

Chh is probably pronounced as an *s* ; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *zā*, go, etc.

S has been replaced by *h* ; thus, *dui vihī-n dōh*, fifty ; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōṭlō* and *mōṭō*, great ; *hājlō* and *hājō*, good ; *maratlō*, I die ; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhŏrŏ*, a son; *chhŏrā*, sons; *chhŏrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāwjē* and *hāwjā*, swine; *warhē*, years.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son; *bāhā-n*, of the father; and sometimes in *ō*, as in *āthō-māy*, on the hand; *dewŏ-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wāṭī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *hā*, *n*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mē*, *mā*, *māy*, *mā̃*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-hā*, to the father; *māṭi-n*, to a man; *chhurā*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *tinā-mā̃-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mē*, *gōr-māy*, in the house; *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē warhē*, in this past year; *jinē chhurē*, by the son who.

Numerals.—There are no numerals beyond twenty. 'Fifty' is 'two twenties and ten,' *dui vihī-n dōh*.

Pronouns.—'I' 'by me' is *mī* (Mr. Varley's *ā̃y*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *āmu*, we; *āmuhu*, to us; *āmrō*, our.

Tu, *tū̃*, thou; *tēhē*, thee; *tu*, *tuē̃*, by thee; *tārō*, thy; *tumu*, you; *tumuhē*, to you; *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *tinhah* or *tinā*; *tinā-n*, to him; *tinē*, by him; *tinā-n* and *tērō*, his; *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

Yō or *yu*, this; obl. sing. *inā*; *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *jiwō-n*, own.

Kuṇ, who? *kāy*, what?

Verbs.—The present tense of the **verb substantive** is *chhē*, plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēśī *śetas*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give; *āvē*, I shall come; *āvē*, he may come; *kā̃-dōkh āvu*, where-from shall I-give? *pŏḍē*, it falls; *milā*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khāt°lā*, eating. Bhīlī of Ali Rajpur and Barwani *mārat°lō*, I strike.[1]

The past tense is formed by adding *yō* or *lō*; thus, *gŏyō* or *gŏylō*, he went; *pŏḍyō* or *pŏḍlō*, he fell.

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[1] *Lō* or *lā* forms a future in Rājasthānī and Naipālī, and a present or future in the Bhojpurī dialect of Bihārī.

L

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhāṭ-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāṭ-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *ṇē* or *ṇẽ* and thus has the same form as the infinitive; thus, *jāṇē* or *jāṇẽ*, I shall go, I am off; *āpṇē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhāṭā*, strike; *nākhō*, put.

The verbal noun ends in *ṇē* and the conjunctive participle in *i* or *in*; thus, *rākhṇē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

INDO-ARYAN FAMILY.   Central Group.

BHĪLĪ OR BHILŌḌĪ.

Pāw⁴ri Dialect.   (Taloda District, Khandesh.)

Specimen I.

Kānlō   ekā   māṭin   dui   chhurā   ōtā.   Tinā-mā̃-dōkh   āyatlō
Some   *one*   *man-to*   *two*   *sons*   *were.*   *Them-in-from*   *the-younger*

chhurō   bahāhā   bullō,   'mārā   isā-par   jō   mālōn   wāṭō   āvē
son   *to-the-father*   *said,*   'my   *share-on*   *which*   *property-of*   *part*   *will-come*

chu   mēhē   āpi   dē.'   Phirin   bāhē   pōtān   māl   wāṭi
that   *to-me*   *giving*   *give.'*   *Again*   *by-the-father*   *his-own*   *property*   *dividing*

dēnlō.   Agal   ābārā   dihi   nī   gōylā,   chu   āyatlō   chhurō   jiwōn
was-given.   *Afterwards*   *many*   *days*   *not*   *went,*   *that*   *younger*   *son*   *his-own*

wāṭēn   ākhō   māl   ṭulwāin   chhēṭlē   dēhē   nikli   gōylō.
share-of   *all*   *property*   *having-collected*   *in-far*   *country*   *going*   *went.*

Chā̃   jāin   chu   ākhō   māl   khōrāb-kōr-nākhin   nōwrāi   gayō.
There   *having-gone*   *he*   *whole*   *property*   *having-misspent-thrown*   *empty*   *went.*

Ōltā   tinā   dēh-mā̃y   mōṭlō   kāl   pōḍyō.   Phirin   tērō   khāṇēn   jabrō
Again   *that*   *country-in*   *big*   *famine*   *arose.*   *Again*   *his*   *eating-of*   *great*

vikhō   pōḍlō.   Tēvĩ   chu   ēk   hājlā   māṭi-pahā   jāin   pā̃war
want   *fell.*   *Then*   *he*   *one*   *good*   *man-near*   *having-gone*   *servant*

rōylō.   Tinā   māṭī   tinān   jiwōn   khētō-mā̃y   hāwjē   rakhṇēn   mukallō.
remained.   *That*   *man(-by)*   *him-for*   *his*   *field-in*   *swine*   *to-keep*   *he-was-sent.*

Hāwjē   jī   khād   khāṭlā   chī   khāin   jiwōn   pēṭ   bōrṇē   hājlū   ēhē̃
Swine   *which*   *eatables*   *ate*   *that*   *having-eaten*   *his*   *belly*   *to-fill*   *good*   *so*

tinān   gō̃wlō,   puṇ   tinān   kānlē   khāṇēn   nī   āplō.   Phirin   chu
him-to   *appeared,*   *but*   *him-to*   *by-anyone*   *to-eat*   *not*   *was-given.*   *Again*   *he*

hānē-par   āwlō.   Tini-phirē   chu   jiwōn-hātē   bullō,   'mārā   bāhān
sense-on   *came.*   *Thereafter*   *he*   *himself-with*   *said,*   'my   *father's*

kōtrā   pā̃wrān   ugrī   jāhē   ōtrō   ōn   chhē,   an   mī
how-many   *servants-to*   *remaining*   *will-go*   *so-much*   *food*   *is,*   *and*   *I*

bukē   maratlō.   Ēvĩ   mī   bahā-pahā   jātlō,   phirin   tinān   mī
with-hunger   *die.*   *Now*   *I*   *father-near*   *go,*   *again*   *him-to*   *I*

kāhē,   "mī Dēwōn   dēkhlē   an   tārā   hāmbōr   pāpī   chhē;   ēvĩ   mī
will-say,   "I God's   *in-sight*   *and*   *thy*   *in-presence*   *sinner*   *am;*   *now*   *me*

tārā   chhurō   kōyṇēn   mārō   mui   nī   rayō.   Mēhē   tārā   pā̃wrō-mē-dōkh
thy   *son*   *to-say*   *my*   *face*   *not*   *remained.*   *Me*   *thy*   *servants-in-from*

ēk pā̃war hōmjin mēl." ' Phiri chu uṭhin bahā-pahā
one *servant* *having-considered* *keep." '* *And* *he* *having-arisen* *father-near*

āwlō. Chu ābārā chhēṭē ōtō, chē̃-dōkh bāhē dēkhlō, an
came. *He* *very* *far* *was,* *therefrom* *by-the-father* *he-was-seen,* *and*

tinān mōn-mē tērī mōṅg āwlī. Phirin chu tinā-ōgē dā̃w-dētā
him-to *mind-in* *his* *pity* *came.* *Again* *he* *his-before* *running-giving*

gō̃ylō, an tērē gōlē vilgī gōylō, phiri tinān gulō dēnlō.
went, *and* *on-his* *neck* *having-clung* *went,* *again* *his* *cheek* *was-given.*

Phiri chhurō bahāhā bullō, ' mārā bāhā, mī dēwōn dēkhlē an tārā
Again *the-son* *to-father* *said,* *' my* *father,* *I* *God's* *in-sight* *and* *thy*

hōmbōr pāpī chhē. Ẽvī mī tārā chhurō kōyṇen mārō mui nī.'
in-presence *sinner* *am.* *Now* *me* *thy* *son* *to-say* *my* *face* *not.'*

Phirin bāhē pā̃war kōylō, ' ēk hājī ḍōglī lī āw, phiri
Again *by-the-father* *servant* *was-told,* *' one* *good* *cloth* *taking* *come,* *again*

tinān ḍilō-par nākhō; ēk āthō-mā̃ vēṭi an pāyō-mā̃ khāhāḍā pērāō.
his *body-on* *throw;* *one* *hand-on* *ring* *and* *foot-on* *shoes* *put.*

Phirin āpu khāin hāj-kōrin jihū̃. Yō mārō chhurō mōylō atō,
Again *we* *eating* *well-doing* *shall-live.* *This* *my* *son* *dead* *was,*

chu ẽvī jiwlō; nākhāylō atō, chu juḍlō, inān kāmē.' Phiri
he *now* *lived;* *lost* *was,* *he* *was-found,* *this-of* *for-sake.'* *Again*

chā hāj-kōrin jiwṇē haṇḍyā.
they *merry-having-made* *to-live* *began.*

Tatyār tērō ḍāvlō chhurō khētō-mē atō. Chā̃ rōin
That-time *his* *elder* *son* *field-in* *was.* *There* *having-been*

ōlṇen vēlā̃ gōrōn āhānē āwlō, an gāwṇen nāchṇen hōmballō.
returning-of *at-time* *house-of* *near* *came,* *and* *singing* *dancing* *heard.*

Tini-phiri tinē pā̃wrā-mē-dōkh ēk pā̃war hādin, ' yā kāy kōratlā ?'
That-after *by-him* *servants-in-from* *one* *servant* *calling,* *' these* *what* *do ?'*

kōri puchhlō. Phirin tinhaḥ pā̃war bullō, ' tārō bāi hājlō
saying *asked.* *Again* *to-him* *the-servant* *said,* *' thy* *brother* *well*

phirin āwlō; tinān kōri tārā bāhē khāṇō kōrlō chhē.' Phiri
back *came;* *him-of* *for-sake* *thy* *by-father* *feast* *made* *is.'* *Again*

chu khatāylō an gōr-mē nī phōtlō. Tẽvī tinān bāhā gōr-mē-dōkh
he *got-angry* *and* *house-in* *not* *entered.* *Then* *his* *father* *house-in-from*

bārthā āvin tinān hōmjāṇē haṇḍlō. Chu bāhāhā bullō,
outside *having-come* *him* *to-entreat* *began.* *He* *to-the-father* *said,*

' yu dēkh. Ōtrā warhē ōylā, mī tāri chākri kōratlō. Tārā
' this *see.* *These-many* *years* *became,* *I* *thy* *service* *do.* *Thy*

kōyām-dōkh mī bārthā nī gōylō. An ōhlō chhē, tẽvī mārā hātin
word-from *I* *outside* *not* *went.* *And* *so* *it-is,* *then* *my* *friends*

hātē hāj kōrin khāṇen kōri ēk bukḍin pōryā ēk dihi mēhē
with *merry* *making* *eating-of* *for-sake* *one* *goat's* *young* *one* *day* *to-me*

tuễ — *by-thee* nī — *not* āplō. — *was-given.* Phirin — *But* jinē — *by-which* chhurē — *son* tārō — *thy* hārō — *all* māl — *property* bōjārin — *harlots*

hātē — *with* nākhlō, — *was-lost,* chu — *he* āwtā-kham — *coming-immediately* tu — *(by-)thee* tinhaḥ — *him* pāwṇō — *guest* dōrlō.' — *was-kept.'*

Tini-phirē — *That-after* bāhā — *the-father* chhurā — *(to-)the-son* bullō, — *said,* 'mārā — *'my* chhurā, — *son,* tu — *thou* junlān — *from-birth*

mārā-pahā — *me-near* chhē, — *art,* an — *and* ju — *which* māl — *property* mēhē-pahā — *me-with* chhē, — *is,* chu — *that* tārō — *thine* chhē. — *is.*

Evĩ — *Now* āpu — *we* hāj — *merry* kōrin — *making* jiwṇē — *to-live* ēj — *this-indeed* hājlī — *good* wāt — *matter* chhē. — *is.* Yu — *This* tārō — *thy*

bāi — *brother* mōylō — *dead* atō, — *was,* chu — *he* ẽvĩ — *now* jivin — *living* āwlō; — *came;* chu — *he* nākhāylō — *lost* atō, — *was,* chu — *he* ẽvĩ — *now*

judlō, — *was-found,* inān — *this-of* kāmē.' — *for-sake.'*

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

PĀWᴬRĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

A DIALOGUE.

Mōtī.— Rām-rām, pōṭil, Rām-rām. Aw bŏh. Tārō kãy nãw ?
Mōtī.—Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?

Muṅgā.— Rām-rām, ōlkhāṇ vihiri gōylō kē kēhē ?
Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?

Mī Junāṇēṇ Muṅgā pōṭil. Āpu Dadgãw millā atā.
I Junane-of Muṅgā pāṭil. We Dadgam(-in) met were.

Mōtī.— Hã, ẽvī ōlkhāṇ juḍli. Tu hājō chhē kē ?
Mōtī.—Yes, now acquaintance is-regained. Thou well art what ?

Muṅgā.—Hājlā kāytāṇ ? Ohhō chhurā an pãch chhuri ōtyō.
Muṅgā.—Well what-of ? Six sons and five daughters were.

Tinā-mã-dōkh dui chhurā rōylā.
Them-in-from two sons remained.

Mōtī.— Dihirā kã gōylā ?
Mōtī.—Others where went ?

Muṅgā.— Ēk hāpē khādlō ; dihirō nandī-par ōṅgalnē gōylō,
Muṅgā.—One by-a-snake was-eaten ; the-second river-on to-bathe went,
chū buḍin mōr-gōylō ; tiharō vigrā-mãy mōr-gōylō ; tērē phōchhal
that drowning dead-went ; the-third cholera-in dead-went ; him after
ōtō, chū vīj pōḍin phāṭin mōr-gōylō. Chhuri-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went. Girls-in-from
ēk chhuri tērē lāḍhē mār-nākhli ; dihiri wāgē
one girl by-her husband having-killed-was-thrown ; the-second by-tiger
hkādli ; tihiri gāṇḍwāin mōr-gōyli ; tērē pōchhal ōtī, chī
was-eaten ; the-third having-gone-mad dead-went ; her after was, she
chhērin mōr-gōyli ; dihirī tērē pōchhal ōtī, chī udālā gōyli.
having-voided dead-went ; the-other her after was, she away went.

Mōtī.—Arē-rē-rē. Nī hājō ōylā rā. Ēri hin chudāy
Mōtī.— Alas. Not good became O. His mother be-defiled
Bōgwān-jin. Nī hājō kōrlō Bōgwān-ji. Tāri khēti kōtrik
God-to. Not good was-done O-God. Thy cultivable-land how-much
chhē ?
is ?

Muṅgā.— Dui   vihō-n   dōhōn   jutān   khēti   chhē.   Tēri   jōmā
Muṅgā.—Two   twenties-and   two-of   pairs'   land   is.   Its   assessment

ēk   hō   rupayā   bōhatlā.   Khēt   kōrin   kāy   wālhē̃ ?
one   hundred   rupees   sit.   Cultivation   having-made   what   will-profit ?

Pēṭ   nī   hēlāyatlō.
Belly   not   is-filled.

Mōtī.—   Inē   warhē   hājlō   warhāt   pōḍē,   tō   ōn   hājō
Mōtī.—In-this   year   good   rainy-season   may-fall,   then   crop   well

pākē.
will-ripen.

Muṅgā.—Warhāt   hājlō   pōḍin   kã̄y   wālhē ?   Gayē   inē
Muṅgā.— Rains   good   having-fallen   what   will-profit ?   Gone   in-this

warhē   hājlō   warhāt   āwlō,   puṇ   undrā-j   phirōllā ;   hōri   pāk   khāi
year   good   rain   came,   but   rats-even   spread ;   whole   crop   having-eaten

gōylā.
went.

Mōtī.—Ākhā   dihi   ōhlā-j   ōhōt   kē ?
Mōtī.— All   days   such-indeed   will-be   what ?

Muṅgā.—   Ērō   kāy   burhō   rā ?   Ēri   hi   chudō.
Muṅgā.—This-of   what   guarantee   O ?   His   mother   be-defiled.

Bōgwān-jin   kōrli   māṭin   nī   hōmjāyatli.
God's   doing   man-to   not   is-understood.

Mōtī.—   Tu   kōyatli,   chī   khari.   Puṇ   jinē   āpu   upjāḍlā
Mōtī.—(By-)thee   was-said,   that   true.   But   by-whom   we   were-begotten

tinān   watti   kālji.   Tū   khēt   khēḷnē   kē   dihi   lāghē ?
him-to   all   care.   Thou   field   to-cultivate   what   day   wilt-begin ?

Muṅgā.— Dui   tin   dihi-mã̄y.
Muṅgā.—Two   three   days-in.

Mōtī.—   Kōtrāk   mãjuryā   bōhōt ?   Tinān   dihōn   mãjurī   kōtrik
Mōtī.—How-many   labourers   will-sit ?   Them-to   day's   wages   how-much

bōhyē ?
will-sit ?

Muṅgā.—   Bār   mãjuryā   lāghōt.   Ēk   māṭi   phōchhal   tin
Muṅgā.—Twelve   labourers   will-be-applied.   One   man   after   three

pōhyā-n   ēk   hawāyō.
pice-and   one   half-pice.

Mōtī.—   Āwarē   kāy   wàvhē ?
Mōtī.—This-year   what   wilt-sow ?

Muṅgā.—Bādi,   bōṭṭi,   nāṅgali,   mōr,   haṅgari,   juwār,   bājrā,   tili,   otrō
Muṅgā.—Bādi,   bōṭṭi,   nāṅgali,   mōr,   haṅgari,   juwār,   bājrā,   tili,   so-much

dān   wāwlō,   puṇ   mārā   āthō-mã̄y   nī   āvē.
grain   was-sown,   but   my   hand-in   not   will-come.

Mōtī.—Kéhē̃   nī   āvē   rā?
Mōtī.—Why   not   will-come   O?

Muṅgā.—Mārō   bāhā,   mārō   hāti   chhē,   chu   nī   hājō.   Tinā
Muṅgā.— My   brother,   my   neighbour   is,   he   not   good.   Him

dēkhin   huk   nī   āwatlō.   Ēk   phērē   tinē   mārō   gōr
having-seen   luck   not   comes.   One   time   by-him   my   house

chuḍ-dēnĺō.   Tōhlā-j   khētōn   chōmkhēr   chār   dusman   chhētā.
on-fire-was-given.   Thus-indeed   fields-of   four-sides   four   enemies   are.

Mōtī.— Chā   kānlā?
Mōtī.—They   who?

Muṅgā.— Ugawaṇi-ēkhē   mārō   bāwaḍyō;   buḍawaṇi-ōgē   mārō
Muṅgā.—Sunrise-towards   my   sister's-husband;   sunset-towards   my

bāṇjō;   pālā-ōgē   mārō   kākō;   dēh-ōgē   mārō   hālō.
sister's-son;   north-towards   my   uncle;   south-towards   my   wife's-brother.

Mōtī.—Tārā   hōgāiwālā   tēhē̃-j   ŏchōtlā?
Mōtī.—Thy   relatives   thee-only   trouble?

Muṅgā.—Tēhē̃   kōin   kāy   wāljē?   Tinā   āpnē,   tẽvi
Muṅgā.—That   having-said   what   results?   Them-to   if-give,   then

hājō;   nī   āpṇē,   tẽvi   bāgtā.   Hārī   kōl   ōhli-j   rā.
well;   not   give,   then   get-angry.   All world   such-indeed   O.

Mōtī.— Mēhē   ēk   vihi-n   pā̃ch   rupayā   udārē   āphē   kē?
Mōtī.—To-me   one   twenty-and   five   rupees   on-credit   wilt-give   what?

Muṅgā.— Mārā-j   nī   milē.   Mī   kā̃-dōkh   āpu?
Muṅgā.—Mine-even   not   is-found.   I   wherefrom   should-give?

Mōtī.— Kēlyān   mōynē   āpēhē.
Mōtī.—Kēlyō-of   in-month   shall-give.

Muṅgā.—Khōrij   rā,   puṇ   ōē   tẽvi   āpē.
Muṅgā.— True   oh,   but   it-will-be   then   shall-give.

Mōtī.—Tārā   manōn   kām   rā.   I   bāyar   kōṇ   rā?
Mōtī.—Thy   mind-of   work   O.   This   woman   who   O?

Muṅgā.—Māri   wawaḍi.
Muṅgā.— My   daughter-in-law.

Mōtī.— Ērē   ḍilō-par   kāy   kāy   gōyṇō   pēr-rōyli?
Mōtī.—Her   body-on   which   which   ornaments   wearing-is?

Muṅgā.—Kānō-mā̃y   ukṭā,   nāk-mā̃y   mundī,   gōlā-mā̃y   rupān   dōru
Muṅgā.— Ears-in   ear-rings,   nose-in   nose-ring,   neck-on   silver-of   chain

an   kiḍyā,   āthō-mā̃y   baṭṭyā-n   khōtrān   wālā,   pāyō-mā̃   wālā.
and   marriage-string,   hand-on   battis-and   tin-of   rings,   feet-on   rings.

Mōtī.—Tāri   wawaḍi   pēṭ-hātē   chhē   rā?   kotrā   mōynā
Mōtī.—Thy   daughter-in-law   belly-with   is   O?   how-many   months

ōylā   rā?
became   O?

Muṅgā.— Nī rā dādā.   Ērō pēṭ-aj ōhlō.   Tu gaṇō baṭālō
Muṅgā.—No O father.   Her belly-indeed such.   Thou much jocular
māṭi rā.   Āmrā hārā bāyrān   pēṭ-aj ōhlā.
man O.   Our all women-of bellies-indeed such.

Mōtī.—Ehẽ kẽhẽ ?
Mōtī.— So why ?

Muṅgā.—Āmrō dēh ōhlō-j.   Ākhō ḍil kiḍāylō an pēṭ
Muṅgā.—Our country so-indeed.   All body emaciated and belly
naṅgārō.
a-kettle-drum.

Mōtī.—Ākhā dihi-mãy tumu kōtrā-wār khāṭlā rā ?
Mōtī.— All day-in you how-many-times eat O ?

Muṅgā.— Tīn vēlã, hirāṇ, mãjōṇ, an hāñj.
Muṅgā.—Three times, morning, noon, and night.

Mōtī.—Tumu kāy khād khāṭlā ?
Mōtī.— You what food eat ?

Muṅgā.— Dāḍi bājrān rōṭō, uḍadān ḍāl.   Tiwarōn dihi
Muṅgā.—On-workdays bājri-of bread, udīd-of pulse.   Festivity-of day
kōdrī, chupōḍ an kukḍān mahā khāṭlā an hōrō pitlā.
rice, ghee and cock's flesh eat and liquor drink.

Mōtī.—Chhuri pēl-vēlã hōhrān gōr jōṇatli kē bahān
Mōtī.— Girl first-time father-in-law's in-house bears or father's
gōr ?
in-house ?

Muṅgā.— Ē wāt kai pākī nī mīlē.
Muṅgā.—This matter at-all certain not is-obtained.

Mōtī.— Jōṇanārī kōtrā dihi gōr-mã rōyatli ? Chhurō
Mōtī.—A-woman-in-childbed how-many days house-in remains ? Child
kōtrā dihi-lagun dāi khāṭlō ?
how-many days-up-to milk eats ?

Muṅgā.—Pãch dihi gōr-mã rōyatli.   Dihirō chhurō ōytā-lagun
Muṅgā.— Five days house-in she-stays.   Second child becoming-until
dāi khāṭlō.   Ābārī rāt gōyli.   Ẽvī mī jāṇẽ. Bōh, Rām-rām.
milk eats.   Much night went.   Now I shall-go. Sit, Rām-rām.

Mōtī.— Āwjē, dādā, wāṇē-hē.   Jā Rām-rām.
Mōtī.—Please-come, friend, to-morrow.   Go Rām-rām.

Muṅgā.— Wāṇē nī āvē.   Puṇ pōn-dihi
Muṅgā.—To-morrow not shall-come.   But the-day-after-to-morrow
ãvē Rām-rām.
shall-come Rām-rām.

M

FREE TRANSLATION OF THE FOREGOING.

Mōtī.—Good morning, Pātil, good morning. Come and sit down. What is your name ?

Muṅgā.—Good morning, friend. Why, have you forgotten ? I am the Pātil Muṅgā of Junane.[1] We have met in Dhadgam.[2]

Mōtī.—Yes, now I remember. Are you well ?

Muṅgā.—How should I be well ? I had six sons and five daughters, and now only two sons are left.

Mōtī.—What has become of the others ?

Muṅgā.—One son was killed by a snake ; another went to bathe in the river and was drowned ; the third died from cholera ; the fourth was struck by lightning. One of the girls was killed by her husband ; the second was eaten by a tiger ; the third went mad and died ; the fourth died of dysentery ; and the fifth has run away.

Mōtī.—Alas. That is very bad. A curse on God's mother.[3] Thou hast not done well, O God !—How great are your lands ?

Muṅgā.—I should want two and forty pairs of bullocks[4] to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōtī.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōtī.—Is every time of this sort ? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we ? A curse on his mother ! Men do not understand God's doings.

Mōtī.—You are right. But all care should be left to him who made us. When will you begin ploughing ?

Muṅgā.—In two or three days.

Mōtī.—How many labourers will you employ, and how much will you pay them a day ?

Muṅgā.—Twelve labourers will be required, and each will get two pice[5] and a half.

Mōtī.—What will you sow this year ?

Muṅgā.—I have sown Bādi, Bōtti, Nāṅgali, Mōr, Haṅgari, Juvār, Bājrā, and Tīli.[6] But I shall not see much of them.

Mōtī.—Why not ?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

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[1] Junane is a village near Dhadgam in the Akrani Mahal.

[2] Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pāwras.

[3] The Pāwras, when dissatisfied with their lot, generally use this abusive expression.

[4] One pair of bullocks can cultivate about thirty acres of land.

[5] The paisā in Khandesh is half an anna.

[6] No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōtī.—Who are they?

Munga.—To the east my sister's husband; to the west my sister's son; to the north[1] my uncle; to the south[2] my wife's brother.

Mōtī.—Do your relatives always vex you?

Munga.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōtī.—Will you lend me twenty-five rupees?

Munga.—How should I? I have not got them myself.

Mōtī.—I shall pay them back in the month Kēlyō.[3]

Munga.—Well and good, but I cannot give you what I have not got.

Mōtī.—As you like it.—Who is this woman?

Munga.—My daughter-in-law.

Mōtī.—Which ornaments is she wearing?

Munga.—Ear-rings and nose-rings; a silver chain and her marriage-string round her neck; *Baṭṭis* and tin bracelets on her hand, and anklets on her feet.

Mōtī.—Is she with child, and how many months has she been so?

Munga.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōtī.—Why so?

Munga.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōtī.—How many times do you eat during the day?

Munga.—Three times, in the morning, at noon, and in the evening.

Mōtī.—What do you eat?

Munga.—On work-days bread of Bājrī (*holcus spicatus*) and pulse of Udīd (*phaseolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōtī.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Munga.—There is no fixed rule.

Mōtī.—How many days must a woman stay at home after a child-bed, and how long does the child suck?

Munga.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōtī.—Do come again to-morrow. God speed you.

Munga.—I cannot come to-morrow, but I shall come the day after. Good-bye.

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[1] *Lit.* beyond the Narmada, the northern boundary of the Akrani Mahal.

[2] *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

[3] The last month of the Pāwra year corresponding to Bhādrapada.

Bhīlī is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state.· The Bhīlī spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, pãch, five; chhēṭō, far; pāchhal, after. Spelling such as khuchī, merry, however, point to the pronunciation of ch as s.

L is interchangeable with n ; thus, mōkᵃnyō, he was sent; āgan, before; nāgī, she began.

The cerebral ḷ does not seem to exist in this dialect. Compare kāl, famine. In ḍōyā, eye, however, it has become y as in Khāndēśī.

R seems to have been dropped in words such as kōīnē, Gujarātī karīnē, having done; pōyᵃnā, Gujarātī bharᵃwū, to fill ; and probably also in kō, Gujarātī ghar, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also kōḍō, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, bāyᵃchā, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in ā and ē, as is also the case in Khāndēśī. Thus, pōyᵃrā and pōyᵃrē, sons. The same form is also occasionally used for the neuter plural; thus, bhūṇḍē, swine; warᵃhē, years. Compare the corresponding ẽ in Marāṭhī.

The plural of feminine ī-bases ends in īō ; thus, kōḍī, a mare; kōḍīō, mares.

An oblique plural is occasionally formed by adding āhā ; thus, chākᵃrāhā-mã̄, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, pōyᵃrāē, by the son; majurā-nē, to the servants; pōyᵃrīō-thī, from the daughters; milᵃkat-nō bhāg, a share of the property; dēh-mã̄, in the country; khēṭā-mẽ, in the fields. Note also the postposition dēkhē, from.

Pronouns.—The following are the personal pronouns :—

āi, I.	tū̃, tu, thou.	tē, tō, tīō, he.
maïē, āïē, by me.	tuē, by thee.	tīō, tīā, tīē, tīān(ē), by him.
mā, man, mā-nē, to me.		tīān(ē), to him.
mā, my.	tō, thy.	tīā, tīān, his.
amō, amu, āpah, we.	tumō, you.	tīō, they.
amī, by us.	tumī, by you.	
amā, our.		

Demonstrative and relative pronouns.—tī, etc., that; tē dēh-mã̄, in that country ; ā and āi, this ; īān, to this ; jē, which ; jīā-nē, by whom.

The interrogative pronouns are kō-ḍō, who ? ku-nō, whose? kā and kāī, what ? kōḍō has an oblique form kaḍā in kaḍā-bī, by any one.

Verbs.—The Verb substantive forms its present tense as follows :—

Sing.			Plur.		
	1.	*chhũ, āhē.*		1.	*hẽ, āhē.*
	2.	*chhē, āhē.*		2.	*hē-rā, āhē.*
	3.	*hē, āhē.*		3.	*hē-rā, āhē.*

The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āw-rā*, come ; *tũ jāhā-rā*, thou goest ; *āi kuṭē-rā*, I shall strike, etc.

The past tense is *hatō, ūtō, watō* or *hatā*, etc., plural *hatā*, etc., or *hatē*, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, *āi kuṭũ*, I strike ; *āi marũ hũ*, I die, I am dying. In the plural we also find forms such as *amō ṭhōkᵃtā-hā*, we strike, etc. Of the verb 'to go' we find *jāhũ*, (I) go, *jāhē* and *jāhāy-rā*, he goes ; *jātā-hā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gayō, gōyō,* and *guō*, he went ; *huyō* and *wuyō*, he became ; *āpĩu*, it was given ; *pāp kōyu*, sin was made, etc.

The future seems to be formed as in other Bhīl dialects. Thus, *jāhī*, I will go ; *kōhī*, I will say ; *marũhũ*, we will strike ; *mārᵃhō*, you will strike ; *mārᵃhē*, they will strike. The future participle ending in *nārā* is often used instead. Thus, *mārᵃnārā*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō* ; thus, *āpā*, give ; *āwō*, come. *Wuijē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *wā* and *nā* ; thus, *tĩān ābᵃdā pōḍᵃwā nāgī*, to him distress to arise began ; *wārᵃnā hāru*, in order to tend.

The present participle ends in *tō* or in *nō* ; thus, *jīwᵃtō*, living ; *kuṭᵃnō*, striking ; *khātᵃnē ūtē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive ; thus, *muinō*, dead ; *guinō*, gone. Compare the pluperfect participle ending in *lō* in Gujarātī. *Ālā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nē* ; thus, *wāṭī*, having divided ; *kōī-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhīl dialects of the neighbourhood, as will be seen from the specimen which follows.

['No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ĕk	māṭi-nā	bēn	pōyᵃrā	ūtā.	Nē	tã-waïna	hānnāē		
A-certain	*man-of*	*two*	*sons*	*were.*	*And*	*them-of*	*by-the-younger*		
bāyᵃchā	kayō	kē,	'bāh,	milᵃkat-nō	pañchātī	bhāg	mā	āpā.'	
to-the-father	*it-was-said*	*that,*	*'father,*	*property-of*	*arbitrated*	*share*	*me*	*give.'*	

Nē tīō tīō-nā mil kat wātī āpī. Nē thōḍā
And by-him them-to property having-divided was-given. And a-few

dihā-pā hannā pōy rāē badhō ṭōlō kōīnē chhēṭā
days-after the-younger by-son all together having-done a-distant

dēh-mã̄ guō, nē tīā chhēl-mã̄ pōtā puñjī uḍāvī
country-in went, and there pleasure-in his-own property having-squandered

ṭākī; nē tīō badhō wāp rī ṭākyō, tahã̄ pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that

dēh-mã̄ mōṭō kāl pōḍyō; nē tiān āb dā pōḍ wā nāgī; nē
country-in a-great famine fell; and him-to difficulty to-fall began; and

tē jaīnē tē dēh-nā gām chā-mẽ-nā ēk-nē tīyã̄ riyō. Nē
he having-gone that country-of citizens-in-of one-of near remained. And

tīō pōtā khēt-mē bhuṇḍē wār nā hāru tiān mōk nyō. Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent. And which

hiṅgā bhuṇḍē khāt nē ūtē tīā-ma-rēkhō pōtā ḍēḍ pōy nā tīyān
husks swine eating were them-in-from his-own belly to-fill him-to

mar jī ūtī. Nē tiān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious

huyō tãhã̄ tīā kayō kē, 'mā bāy chā kōh tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to

jākhā māṇḍā hē; pōṇ āī tō bhukē (mõ or)marū-hũ; āī
abundant bread is; but I on-my-part by-hunger dying-am; I

tō uṭhīnē mā bāy chā tã̄ jāhī nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,

"bāy chā, maïē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I

tō pōy rō kēh nā jēhō āī nahā; tō majurã̄-nā jihindō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one

gaṇ."' Nē tō uṭhīnē tīyā bāy chā tīhã̄ guyō. Nē tō ajī
count."' And he having-arisen his father near went. And he yet

mas chhēṭō ūtō tahã̄ tīyā bāy chā tiān pālyō, nē tīā-nē mēhēr
much afar was then his by-father him it-was-seen, and him-to pity

ālī, nē tē gug dīnē tiyān gutē vīīgī padyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him

gulā kuyā. Nē pōy rāē tiān kayō kē, 'bāichā, maïē
kisses were-done. And by-the-son to-him it-was-said that, 'father, by-me

jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy rō
heaven-against and thy before sin done is; and now I thy son

kahēnā jēhō āī nahā.' Pōn bāichāē pōtāh chāk rā-nē kayũ
to-be-called worthy I not.' But by-the-father his-own servants-to it-was-said

jē, 'hārē pōt ḍē nē āwō nē iān phuṅgāwā, nē iā
that, 'good clothes having-taken come and him put-on, and his

hāthā-mẽ mundī kānā, nē pagā-mẽ khāhᵃḍē pō; āwō nē
hands-in a-ring put, and feet-in shoes put; come and

khāīnē khuchī wuijē. Kēm-kē āi mā pōyᵃrō muinō ūtō,
having-eaten happy will-become. Because this my son dead was,

phāchhō jīwᵃtō wuyō hē; nē ṭākāi guinō ūtō, nē milyō
again alive become is; and having-been-lost gone was, and obtainec

Nē tīō khuchī wuinā nāgā.
And they happy to-become began.

Nē tiān mōḍō pōyᵃrō khētā-mẽ ūtō; nē tē āwᵃtā
And his elder son fields-in was; and he while-coming

ichhī puigō tahã tiānē gāitã̄ nē nāchhᵃtã̄ ūnāyō; nē
near arrived when him-by singing and dancing was-heard; and

chākᵃrāhā-mã̄-nā ēkā-nē- hādīnē puichhũ kē, 'āi
servants-from-among one-to having-called it-was-asked that, 'this

hē?' Nē tiē tīā-nē ākhyũ kē, 'tō pāwas ālā hē; nᵢ
is?' And by-him him-to it-was-said that, 'thy brother come is; anᵢ

bāichhē ēk mōḍī mijᵃbānī kōī hē; kēw-kē tō tīā-nē hājō-hᵢ
by-father one great feast made is; because he him-to safe-and

pāchhō milyō hē.' Pōṇ tō guchhē bhōrāyō nē kōchī āwᵃnā
back obtained is.' But he with-anger was-filled and inside to-comᵉ

khuchī na watī. Māṭhē tiān bāichā bārā āīnē
wish not was. Therefore his (by-)father out having-come h

hajāiyō. Pōṇ tiān jabāk wāḷᵃtã̄ bāichā āikhu
it-was-entreated. But him-by answer giving to-the-father it-was-told

'pāl, ātē warᵃhē āi tō chākᵃrī karũ hũ, nē tō
'see, so-many years I thy service doing am, and thy

maïē kahā-hĩ uṭaiwō nīhĩ, tã̄hã̄ phāchhō mā bhāībᵢ
by-me ever-even disobeyed is-not, still again my friᵉ

hãthī khuchā kōwᵃnā tuē mā-nē lēwāru bī ᵢ
with merriment to-do by-thee me-to a-kid even

nahã̄ āpyũ. Pōṇ ā tō pōyᵃrō jīānē chhīnālā hārī
not is-given. But this thy son whom-by harlots with

puñjī khāī ṭākī tiānā āwᵃtā-j tũē tīã̄ ᵥ
property having-eaten was-thrown his on-coming-just by-thee him

mōḍī mijᵃbānī kōī.' Nē tiē āikhũ kē, 'pōyᵃrā, tu mᵢ
a-great feast is-done.' And by-him it-was-said that, 'son, thou mᵉ

rōj-hī āhē, nē mā hundhō tō-j ēhē. Nē āpũ tō rājī hᵤ
always art, and my all thine-alone is. And we indeed happy ᵢ

nē ·khuchī huwᵃnu jōjᵃvē, kēw-kē āi tō pāwas muinō ūtō,
and merry to-be was-proper, because this thy brother dead was,

phāchhō jīwᵃtā wuyā hē; nē ṭākāi guinō ūtō, nē phāchhō miliō
again alive become is; and having-been-lost gone was, and again found

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GR‹

BHĪLĪ OR BHILŌḌĪ.

NAIKᴬḌĪ DIALECT.

(LUNAWADA STATE, REWAKA?

Ēk   māṇah-nē   bē   chhōrā   hatā.   Nē   tēō-mā̃-nā   nānā
One   man-to   two   sons   were.   And   them-in-of   by-the-yo

bāp-nē   kīdhu   kē,   ' bāp,   bāpītā-nō   bhāg   chhē,   tē-mɛ̃
the-father-to   it-was-said   that,   'father,   property-of   portion   is,   that-in

ēk   bhāg   ma-nē   āp.'   Tēṇē   tēō-nē   dōlat   vẽchī   ā
one   share   me-to   give.'   By-him   them-to   property   having-divided   was-,

Nē   thōḍā   dāḍā   pachhī   nānō   chhōrō   badhu   bhēgu   karīnē
And   few   days   after   younger   son   all   together   having-made

gām   jyō,   nē   tyā̃   uphā̃ḍī   karī   pōtānō   pɛ
village   went,   and   there   extravagance   having-made   his   mɑ

uḍāvī   dīdhō,   nē   badhu   matāḍī   nākhyu.   Pachhī
having-squandered   was-given,   and   all   having-cleared   was-thrown.   Then

gām-mā̃   mōṭō   kār   paḍyō.   Pachhī   tē-nē   vītāwā   lāgyu.   Pɑ
village-in   great   famine   arose.   Then   him-to   to-pain   it-began.   ?

tē   gām-nā   rēnār-nē   tyā̃   rīyō.   Nē   tēṇē   pō
that   village-of   citizen-of   at-the-house   he-stayed.   And   by-him   ʃ

chhētar-mā   huwarō   chārᵃwā   mōkᵃlyō.   Pachhī   huwarō   jē   śēgō   kl
field-in   swine   to-feed   he-was-sent.   Then   swine   what   husks   eɑ

hatā̃,   tē   khāī   pōtā-nu   pēṭ   bharᵃwā-nī   marᵃjī   thaī,   kōï
were,   those   having-eaten   his   belly   filling-of   wish   became,   by-any

āpyu   nahī,
was-given   not.

The Naikᵃḍas of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā̃*, etc. Compare *wāchhaḍī-lā*, for the calf; *tīh-nē*, to-her; *ākhyā̃*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

NAIKᴬḌĪ DIALECT.   (JAMBUGHODA, REWAKANTHA.)

Muh-nī   ḍagᵃrī   sawār-nī   charᵃwā   gaī.   Tīh-nī   wāchhaḍī   ghēr   āchhᵃtī.
My   cow   morning-in   to-graze   went.   Its   calf   in-house   was.

Tī   gāi   tīh-nē   chāṭīnē   ubhī   rahī.   'Dadā,   tū   wāchhaḍī
That   cow   it   having-licked   standing   was.   'Darling,   thou   the-calf

chhōḍ.   Wāchhaḍī   dhāwᵃtī   hōī   ētᵃlē   hā̃y   dudh   kahāḍū̃.'   'Āyā,
loose.   The-calf   sucking   may-be   in-so-much   I   milk   will-draw.'   'Mother,

badhũ   nahā̃   kahāḍī   lēa';   thōḍā̃   kahāḍᵃjē,   bīsᵃrā̃   wāchhaḍī-lā
all   not   having-drawn   take;   a-little   draw,   the-rest   the-calf-for

thōwᵃjē.'   'Bahu   dhaj,   dadā.'   'Āyā,   gāi-nā̃   dudh   pīam   ma-lā
leave.'   'Very   well,   darling.'   'Mother,   the-cow-of   milk   to-drink   me-to

bhārē   dhaj   gamyā.'   'Ī   thōḍā̃k   pī.   Tarē   sā̃j-nē   khāwā-mā̃   khub
very   well   is-liked.'   'This   little   drink.   Then   evening-in   food-with   much

dudh   tu-lā   āpīh.'
milk   thee-to   I-will-give.'

_____

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the calf, I will milk the cow so that the calf may suck.' My child said, 'mother, don't draw all the milk, but only a little, and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well, drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahals Naik^adī is spoken in the Halol Taluka. The dialect is, t extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suf which is used in addition to the Gujarātī suffix *nē*, also has the form *nā ;* *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in th of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past te *lā* and *nā ;* thus, *paisā āp^alā*, the money was given; *pāp kar^anā āchhi*, sin is don and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will sho mixed character of the dialect and how this mixture has weakened the sense for g matical correctness.

[No. 28.]

INDO-ARYAN FAMILY.   CENTRAL GRC

BHĪLĪ OR BHILŌḌĪ.

NAIK^ADĪ DIALECT.   (HALOL TALUKA, PANCH MAH

Ēk	manakh-nē	bēn	putas	hōnā.	Nē	tih-mã̄-nā	nānā
One	*man-to*	*two*	*sons*	*were.*	*And*	*them-in-of*	*by-the-you*
ābās-nē	ākhēl	kē,	' ābās,	paisā	āchhē	tā-ma-lā	ma-lā
father-to	*was-said*	*that,*	*' father,*	*money*	*is*	*that-of*	*me-to*
āp.'	Nē	tīh-nē	paisā	hastāt	hō	yās-lā	wã̄tī
give.'	*And*	*him-by*	*money*	*in-hand*	*is*	*them-to*	*having-div*
āp^alā.	Nē	thōḍā	dan	pachhē	nānō	pōy^arō	jēt^alã̄
was-given.	*And*	*a-few*	*days*	*after*	*the-younger*	*son*	*as-much*
at^alã̄	badhã̄	ēk^athã̄	karīnē	bhārē	dūr	malak-mã̄	g
so-much	*all*	*together*	*having-made*	*very*	*distant*	*country-in*	*u*
nē	tyã̄	mōj-majā-mã̄		pōtānā	paisā	udāvī	
and	*there*	*pleasure-and-enjoyment-in*		*his-own*	*money*	*having-wai*	
ṭã̄k^anā.	Nē	tīh-nē	badhã̄	khar^achi	ṭã̄kyã̄	awār-pɛ	
were-thrown.	*And*	*him-by*	*all*	*having-spent*	*was-thrown*	*then-a*	
tī	mulak-mẽ	bhārē	dukāḷ	padyā;	nē	hōyã̄-nē	ṭaṅk^aśāḷ pad
that	*country-in*	*a-great*	*famine*	*fell;*	*and*	*him-to*	*want to*
bājhī.	Tō	jāinē	tē	malak-nā	rahēnār-mã̄-ṇā	ēk-nē	t
began.	*He*	*having-gone*	*that*	*country-of*	*inhabitants-in-of*	*one-of*	*th*
rīhīō ;	nē	tīh-nē	pōtā-nā	khētar-mã̄	suw^arā-nē	tīnā	chār^a
remained ;	*and*	*him-by*	*his-own*	*field-in*	*swine*	*him*	*to-gr*
mōk^alyā.	Nē	jē	sīṅgō	suw^arā	khātã̄	chhī	tīh-mã̄-thī pōtā
was-sent.	*And*	*which*	*husks*	*swine*	*eating*	*were*	*them-in-from his-c*
pēṭ	bhar^awā-nē	man	hōtō,	nē	kōiē	tī-nē	nahĩ · āpēl;
belly	*to-fill*	*mind*	*was,*	*and*	*by-anyone*	*him-to*	*not was-give*

nē	tō	hũsīyār	hunā	tyārē	tī-nē	ākhyũ	kē,	'mōh-nā
and	*he*	*to-senses*	*came*	*then*	*him-by*	*it-was-said*	*that,*	' *my*

ābās-nā	katᵃlā	majurīyā-nē	jāj	bhākar	āchhī,	paṇ	huy-tō
father-of	*how-many*	*labourers-to*	*enough*	*bread*	*is,*	*but*	*I-indeed*

bhukhē	duḥkh	pāmũ	chhũ.	Hãi	uṭhīnē	mōh-ṇā	ābās
by-hunger	*misery*	*suffering*	*am.*	*I*	*having-arisen*	*my*	*father*

hārē	jāũ	nē	tī-nē	ākhīs	kē,	" ābās,	hay	agāh	sāmā
near	*will-go*	*and*	*him-to*	*will-say*	*that,*	" *father,*	*I*	*heaven*	*against*

nē	tuh-ṇī	āgaḷ	pāp	karᵃnā	āchhī ;	nē	āmī	tuh-ṇō	putas
and	*thy*	*before*	*sin*	*made*	*is ;*	*and*	*now*	*thy*	*son*

ākhᵃwā	hay	nahā-mīlē ;	mōh-ṇē	tuh-ṇā	majurīyā-mã̄-nā	ēk-nā
to-be-called	*I*	*am-not-worthy ;*	*me-to*	*thy*	*labourers-in-of*	*one-of*

jēwō	gaṇ." '	Nē	tō	uṭhīnē	tih-ṇā	ābās	hārē	gīyā.	Nē
like	*count." '*	*And*	*he*	*having-arisen*	*his*	*father*	*near*	*went.*	*And*

tō	āmī	ghaṇā	vēgᵃḷā	astā	tō	tīh-nā	ābāsē	tē-nē
he	*yet*	*far*	*distant*	*was*	*meanwhile*	*his*	*by-father*	*him-to*

bhārēlā,	nē	tīh-ṇē	dīyā	jētī,	nē	tō	dhām-daīnē	tīh-ṇī
he-was-seen,	*and*	*him-to*	*compassion*	*came,*	*and*	*he*	*having-run*	*his*

kōṭ	vĩṭāyã̄	nē	tīh-nē	kōkā	karyā.	Nē	putas-lā	tīh-ṇē
neck	*was-embraced*	*and*	*him-to*	*kisses*	*were-made.*	*And*	*the-son-by*	*him-to*

ākhyā	kē,	' ābās,	hay	agāh	hāyā	nē	tuh-ṇī	āgaḷ	pāp
it-was-said	*that,*	' *father,*	*I*	*heaven*	*against*	*and*	*thy*	*before*	*sin*

karᵃnā	āchhī ;	nē	āmī	tuh-ṇō	putas	ākhᵃwā	nahā-mīlē.'
made	*is ;*	*and*	*now*	*thy*	*son*	*to-be-called*	*am-not-worthy.'*

Paṇ	ābāsē	pōtā-nē	chākar-lā	ākhyā	kē,	' dhaj	sudᵃkã̄
But	*by-the-father*	*his-own*	*servant-to*	*was-said*	*that,*	' *good*	*clothes*

āṇã̄	nē	i-lā	puṅgᵃrāwā ;	nē	tīh-nē	hāthē	vĩṭī	ghālō,	nē
bring	*and*	*this-to*	*put-on ;*	*and*	*on-his*	*hand*	*a-ring*	*put,*	*and*

khur-mẽ	jōḍā	puṅgᵃrāwā ;	nē	āpu	khāīnē	alaṅg	karᵃjē,
on-feet	*shoes*	*put ;*	*and*	*we*	*having-eaten*	*merriment*	*will-make,*

kasã̄-kē	ō	mōh-ṇā	putas	marī	gayā	astā,	tō	pāchhā	jīwᵃtā	hōnā ;
because	*this*	*my*	*son*	*having-died*	*gone*	*was,*	*he*	*again*	*alive*	*became ;*

nē	ṭakāi	gayēl,	tē	jaḍyā	chhē.'	Nē	hōyā-lā	alaṅg	wāyᵃḍā.
and	*lost*	*gone,*	*he*	*found*	*is.'*	*And*	*they*	*merriment*	*began.*

The Naikᵃḍī dialect of Surat is still more influenced by Marāṭhī than was the with the language of the Naikᵃḍas of Rewakantha and the Panch Mahals. Thus, w only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Ma oblique form. Thus, *dēśā-mã̄*, in the house. Another dative suffix is *dai* ; thus, *mānᵃsā* to a man. The genitive and the conjunctive participle are formed as in Marāṭhī; *paisā-chā bhāg*, a share of the property ; *udᵃwũn*, having squandered ; *karū-nē*, ha done. Similarly also *mājā*, my ; *tujā nāw*, thy name ; *rahun*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the s change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also : forms such as *lāgīn*, he began ; *hōijīn*, he became, etc. They correspond to forms enc in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. character of the dialect will appear from the beginning of the Parable of the Prod Son which follows.

[No. 29.]

INDO-ARYAN FAMILY.   CENTRAL GROU

BHĪLĪ OR BHILŌḌĪ.

NAIKᴬḌĪ DIALECT.   (DISTRICT SURA

Ēk	mānᵃsā-dai	bēn	dīkhᵃrēs	āsī.	Tē-mã̄-chē	dhākᵃlē
A-certain	*man-to*	*two*	*sons*	*were.*	*Them-in-of*	*by-the-youn₁*
bāhās-dai	ākhi,	' bāhās,	mā-lā	paisā-chā	mā-lā	bhāg	dɛ
father-to	*it-was-said,*	' *father,*	*me-to*	*money-of*	*me-to*	*share*	*giv*
Nē	tēnē	paisā	wāṭhũ	ōpī.	Tē	thōḍā	dīs	mā
And	*by-him*	*money*	*having-divided*	*was-given.*	*Then*	*a-few*	*days*	*aft*
dhākᵃlē	dīkhᵃrēs	badhã̄	ēkᵃthã̄	karūnē	dūr-chē	dēś
by-the-younger	*son*	*all*	*together*	*having-made*	*distance-of*	*count₁*
gīā,	nē	tathai	majhā	karūnē	paisē	udᵃwūn	mēlī.
went,	*and*	*there*	*pleasure*	*having-made*	*money*	*having-wasted*	*was-throw*
Nē	badhã̄	kharᵃchu	mēhᵃlī	māgē	tē	dēśā-mã̄	mōt₁
And	*all*	*having-spent*	*was-thrown*	*afterwards*	*that*	*country-in*	*a-greɛ*
dukāḷ	paḍīn,	nē	tahā-lā	āpᵃdā	paḍaw	lāgīn.	Nē	tō	jāhūnē
famine	*fell,*	*and*	*him-to*	*distress*	*to-fall*	*began.*	*And*	*he*	*having-goɴ*
dēśā-chā	watᵃnī-mã̄-chē	ēkā	hārī	rahun	lāgīn.	Nē	tēnē	pōtā-chɛ
country-of	*natives-in-of*	*one*	*with*	*to-live*	*began.*	*And*	*by-him*	*himself-ɋ*
khētᵃrā-mã̄	bhōṇḍ	chāraw	dawᵃḍī.	Tē	jē	sēṅg	bhōṇḍ	khāt
field-in	*swine*	*to-graze*	*it-was-sent.*	*Then*	*which*	*husks*	*swine*	*eatiɴ*
āsī	tē-mã̄-thī	pōtā-chā	pēṭ	bharūū-chī	tyā-chī	marᵃjī	āsī,	nē
were	*those-in-from*	*himself-of*	*belly*	*filling-of*	*him-of*	*wish*	*was,*	*anɛ*

kōhᵃṇē   ōpī   ṅahi ;   nē   tōhō   hōśīāṛ   hōijīn   tahī̃   tēṇē
by-anyone   *was-given*   *not ;*   *and*   *he*   *cn-senses*   *became*   *then*   *by-him*

ākhī   jē,   ' mājā   bāpā-chē   kalēk   majurā-chē   ghaṇē   bhākar   āhē ;
it-was-said   *that,*   ' *my*   *father-of*   *many*   *servants-of*   *much*   *bread*   *is ;*

paṇ   maī̃   bhukē   marat   āhē.   Maī̃   ūṭhū-nē   mājā   bā-pāsē
but   *I*   *by-hunger*   *dying*   *am.*   *I*   *having-arisen*   *my*   *father-to*

jāhī̃,   nē   tahā-lā   ākhī   jē,   " maī̃   parᵃmēśarā-chē   nē   tujā
will-go,   *and*   *him-to*   *will-say*   *that,*   " *by-me*   *God-of*   *and*   *thine*

pāp   karī   āhē,   nē   ātā̃   tujā   dīkhᵃras   ākhū̃   ghaṭai   nahī ;
sin   *done*   *is,*   *and*   *now*   *thy*   *son*   *to-be-called*   *is-proper*   *not ;*

mā-lā   tujā   majurā-mā̃-chē   ēk   majur   gaṇ." '   Nē   tō   uṭhūnē
me-to   *thy*   *servants-in-of*   *one*   *servant*   *count." '*   *And*   *he*   *having-arisen*

pōtā-chā   bāp-sī   gīā.
his-own   *father-to*   *went.*

MĀWCHĪ.

The Māwchīs or Mauchis are a Bhīl tribe whose home is in the West Pimpalner Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining par the Dangs and Baroda. They are sometimes also called Gāvīts, and are mostly cultiva

The Wārlis of Khandesh are said to speak a form of Māwchī. Compare Vol. pp. 141 and ff.

The estimated number of speakers of the Māwchī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Mavchi and Pavra Dialects.* Bombay Governm Central Press, 1902.

Māwchī is a dialect of Gujarātī Bhīlī of the same kind as Chōdhrī, Dhōdiā, Gān Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhīl dialects. Th *bōhī*, a sister; *bōh*, sit; *kōĩ*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and thy; *tyāhā*, *tyāā*, and *tyā*, his; *ēhĩ*, *ahĩ*, and *ẽ*, I.

Vowels are very commonly nasalized. Thus, *kōĩ*, having done; *bōlē-hẽ*, says; *ē-hẽ*, it comes.

An *r* is usually dropped between vowels; thus, *kōĩ*, having done; *mōũ*, I m die; *dūu*, far; *bōhĩ*, i.e. *bharī*, having filled.

S is replaced by *h*; thus, *dōhō*, ten; *bē vihi*, forty; *wōhatī*, dwelling; *nh* run. Forms such as *paisō*, or *paiśō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable i verbal forms; thus, *jāyā*, they became; *lāgē*, they began. The plural of othe masculine bases usually ends in *ē*; thus, *ḍōgᵃrē*, cattle; *ḍukᵃrẽ*, pigs; *māhē*, men Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhi* or *pōhiō*; *ghōḍī*, a mare; plural *ghōḍiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *mauj-mā*, i merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marāṭī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ẽ* or *hē*, *hẽ*; thus, *māhẽ*, by the man; *ābōhẽ pāṅgad dēni*, the father-by a-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōyᵃrā-hān*, to the sons.

The ablative is formed by adding *nē*; thus, *rānā-māy-nē*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

mā ābō-hā kōlā āwᵃtyā-hāl, to how many servants of my father's; *bhōgᵃwān-ē ihĩ*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahã-mē*, in thy father's house; *pōhi-ē*, of a daughter.

The suffix of the locative is *mã*, *māy*, or *mē*; thus, *mulukhā-mã*, in the country; *rānā-māy*, in the fields; *gahã-mē*, in the house. *Mã* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

Pronouns.—The following are the personal pronouns :—

ẽ, ēhĩ, ahĩ, I.	*tũ*, thou.
mayẽ, by me.	*tuẽ*, by thee.
māl, to me.	*tūl*, to thee.
mā, my.	*tōhō, tōō, tō*, thy.
amhā, amā, we.	*tumhā, tumā*, you.
amhē, āmē, our.	*tumhē, tumē*, your.

Demonstrative pronouns are *ō*, fem. *ĩh*, obl. *yā*, this; *tō*, fem. *tī*, obl. *tyā*, that; *tyā-hā, tyā*, his; *tyāẽ*, by him; *ēlō* or *ēpᵃlō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kũ* or *kō*, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1.	*haũ, hũ.*	Plural, 1.	*hējē.*
2.	*hai, hē.*	2.	*hētā*, etc.
3.	*hai, hē.*	3.	*hētā*, etc.

Or *hē, hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mã*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhẽ*, thou livest; *ākhē*, he said; *mã sōḍē*, or *sōḍē-hē*, don't leave me.

The present tense of finite verbs is formed as follows :—

thōkũ-hũ, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōkᵃtā-hā* or *thōkᵃtē-hē*. In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes; and in the plural *jāhũ*, we go; *jāhã*, you go; *jāhã* or *jã*, they go.

The past tense is formed as in connected dialects by adding *yō (ō), nō, lō*, etc.; thus, *gōyō*, he went; *lāgē*, they began; *ēnā*, we came; *gunhō kōlō hai*, sin is done; *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōkᵃnō*, to beat, is,—

Singular, 1.	*thōkihĩ.*	Plural, 1.	*thōkũ, thōkuhũ.*
2.	*thōkihi.*	2.	*thōkᵃhã, thōkī.*
3.	*thōkī.*	3.	*thōkihi, thōkī.*

Other forms are *dẽĩ*, I shall give; *rōhī*, I shall be; *kōhũ*, we shall make. The form *hōrī*, I may be, seems to be miswritten for and identical with *rōhī*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhīl dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simcox remarks that the native who prepared the texts for
to some extent been influenced by Marāṭhī, the official language of the distri
the whole, however, the specimens are relatively free from any admixtur
beginning of another version of the Parable, which has been independently pı
has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.   CENTRAL GR

BHĪLĪ OR BHILŌḌĪ.

MĀwchī Dialect.   (Khanɪ

SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yōkā	māhŭ-lā	bēn	pōhē	hatē.	Tyā-māy-nē		wāhānō	1
A	*man-to*	*two*	*sons*	*were.*	*Them-among-from*		*the-younger*	

ābōhō-lā	ākhē,	'ābā,	mā	wāṭō	jī	jinᵃgī	ẽ-hẽ	tī	ɪ
father-to	*says,*	*'father,*	*my*	*share*	*what*	*property*	*comes*	*that*	*tc*

dējē.'	Pāchhē	tyāẽ	āpē	jinᵃgī	tyāhã		wāṭī		dēnɪ
give.'	*And*	*by-him*	*his-own*	*property*	*to-them*		*having-divided*		*was-gı*

Pāchhē	dighā	dihī̃	nāy	jāyā	tãw	wāhānō	āpẽ	jinᵃgī	ēk-ṭ
Then	*many*	*days*	*not*	*became*	*then*	*the-younger*	*his-own*	*estate*	*togeɪ.*

kō̃ī	dighā	dūu	mulukhā-mã	ninghī		gōyō.	Pāchhē	tã
making	*a-far*	*distant*	*country-into*	*having-started*		*went.*	*Then*	*theɪ*

tyāẽ	mauj-mã	rōhī̃	hōggā	paiśā	udāvī		dēnā.
by-him	*riotous-living-in*	*having-lived*	*all*	*coins*	*having-squandered*		*were-give*

Tyāẽ	hōggā	paiśā	khōrcha	kō̃ī	dinā	tãwaḷ	tyā
By-him	*all*	*coins*	*expense*	*doing*	*were-given*	*that-time*	*thaɪ*

mulukhā-mã	jabarō	kāḷ	pōdyō;	pāchhē	tyāhāl	ōdᵃchaṇ	pōdᵃw
country-in	*a-mighty*	*famine*	*fell;*	*and*	*to-him*	*difficulty*	*to-faɪ*

lāgī.	An	tō	gayō	an	tyã	wōhatī-māy-nē	yōk	asāmil
began.	*And*	*he*	*went*	*and*	*that*	*habitation-among-from*	*one*	*to-maɪ*

miḷyō.	Tyāẽ	tyāhāl	āpē	khēti-māy	dukᵃrẽ	chārā-hāṭī
joined.	*By-him*	*to-him*	*his-own*	*field-into*	*swine*	*grazing-for*

dawādī	dēnā.	Ḍukar	jō	kōṇḍō	khāyē	tō	tyāhāl	jōḍatō,
having-sent	*was-given.*	*Swine*	*which*	*husks*	*ate*	*that*	*to-him*	*were-got.*

tō	pēṭ	bōhī̃	khātō;		panē	tyāhāl	kōda	māhē
then	*belly*	*filling*	*he-would-have-eaten;*		*but*	*to-him*	*any*	*by-man*

dēnō	naī̃.	Pāchhē	tyāl	ōkkal	ēni	tãwaḷ	tō	bōlē-hẽ,	'mā
was-given	*not.*	*Then*	*to-him*	*wisdom*	*came*	*that-time*	*he*	*says,*	*'my*

o

ābōhā   ihĩ   kōlā   āwᵃtyā-ḍhōrᵃkyā-hāl   dighi   pēṭ   bōhĩ
father's   near   how-many   ploughmen-herdmen-to   much   belly   filling

ghāṭā-bhākēhẽ   jōḍē-hẽ;   an   ẽ   ihĩ   bhukē   mōũ;   ẽ   ami
bread   obtained-is;   and   I   here   with-hunger   am-dying;   I   now

uṭhīnē   ābōhā   pāĩ   jāyẽ   tyāhāl   ākhihĩ,   "ābōhō,   ẽhĩ   tuhĩ   an
arising   father   near   going   to-him   will-say,   "father,   I   with-you   and

bhōgᵃwǎn-ē   ihĩ   gunhō   kōlō   haĩ;   ẽhĩ   āj-nē   tōhō   pōhō
God-of   with   sin   done   have;   I   to-day-from   your   son

dēkhāyō   naĩ;   māl   ēk   tōhō   autyā-mā̃   rakhī   lē."'
seen   am-not;   me   one   your   servants-among   having-kept   take."'

Pāchhē   tō   uṭhyō   anē   ābōhō-ēsē   ēnō.   Ābēhẽ   tyāhāl
Then   he   arose   and   father-near   came.   By-the-father   to-him

dūu   dēkhyā   an   tyāhāl   kĩv   ēni   an   dhāwandi   gōyō,
at-a-distance   was-seen   and   to-him   compassion   came   and   running   he-went,

tyā   gōdhī-māy   bilagī   pōḍyō,   an   tyāhẽ   pōhāl   gulā   dēnō.
his   neck-on   embracing   fell,   and   by-him   the-son-to   a-kiss   was-given.

Pāchhē   ābōhō-lā   ākhē-hẽ,   'ābbā,   miyẽ   bhagᵃwǎn-ā   pāp   kōyēl,   aju
Then   father-to   he-says,   'father,   by-me   God-of   sin   was-done,   and

tō-bi   pāp   kōyēl;   ẽhi   tōhō   pōhō   dēkhāyō   (śōbhāyō)   naĩ.'
your-also   sin   was-done;   I   your   son   to-be-seen   (to-become)   am-not.'

Panē   ābōhō   autyāhāl   ākhē,   'hāri   kudᵃtī   lēi   ijē   tī
But   the-father   to-servants   says,   'good   a-robe   having-taken   come   that

tyāhā   āṅg-mā̃   ghālī   dā;   an   hātā-māy   yōk   mundi,   pāgā-mā   mōchē
his   body-on   having-put   give;   and   hands-on   one   ring,   feet-on   shoes

ghāli   dā;   pāchhē   āpē   khāĩ-piĩ-nē   maujā   kōhũ;
having-put   give;   and-then   we   having-eaten-and-drunk   merriment   shall-make;

ēlō   mā   pōhō   mōĩ   gayōl,   tō   ami   jivᵃtō   jāyō;   mā   pōhō
this   my   son   having-died   was-gone,   he   now   alive   became;   my   son

ṭākāĩ   gōyō,   tō   ami   jaḍyō.'   Hōgāhẽ   mōjā   kōtē
having-been-thrown-away   went,   he   now   is-found.'   All   merriment   to-do

lāgē.
began.

Tyāhā̃   mōṭhō   pōhō   rānā-māy   hatō.   Tō   rānā-māy-nē   niṅghī
His   elder   son   field-in   was.   He   field-in-from   starting

gōhā   pāĩ   ēnō   an   nāchᵃtē-hẽ   an   gīt   gātē-hẽ
of-house   near   came   and   dancing-are   and   song   singing-are

wāṭē   wanāyō.   Tyāhẽ   āpē   autyāl   hāt   kōin
on-the-way   it-was-heard.   By-him   his-own   to-servant   calling   having-made

hōdē-hẽ,   'ēlā   kāy   gōrdi   kōĩ   rōbyā?'   Tō   tyāhāl   ākhē,   'tō   bahā
he-asks,   'these   what   noise   making   are?'   He   to-him   says,   'thy   brother

ēnō-hō;   an   tō   gō-hō   hārō   ēnō-hō   tyā-māy   tō   ābōhẽ
come-has;   and   he   to-house   safe   come-has   therefore   thy   by-father

pāṅgāḍ dēni.' | Tō ragawāyō an gāhā-mē naī wou
a-feast *was-given.'* | *He* *got-angry* *and* *house-in* *not* *wou*

Tyā-hāṭi tyā ābōhō bāā | yēnō an tyāhā rāyō̃ kōyā.
Therefore *his* *father* *out* | *came* *and* *his* *entreaties* *were-made.*

ābōhōl ākhyā, 'dēkh ābōhō, ẽhĩ tōhō ōlā dihĩ chākⁿrī kōĩ,
to-father *said,* *'see* *father,* *I* *your* *these* *days* *service* *did,*

tō hōbad kōdhĩ mōḍyā nahĩ; an mā hōbⁿtī miḷī ma
your *words* *ever* *were-broken* *not;* *and* *my* *friends* *with* *merr*

kōrā-hāṭĩ tuẽ māl ōlā dihã̄-māy [ēk pāṭhaḍā bī
making-for *by-thee* *to-me* *these* *days-in* *one* *kid* *even*

dēnā; jyā pōhẽ tō jinⁿgī thayyō hāṭi udāv
was-given; *which* *by-son* *your* *property* *women* *for* *having-w*

dini tō ēnō tōlā-māy tyāhāl pāṅgāḍ dēni.' Pāchhē ābc
was-given *he* *came* *that-in* *to-him* *a-feast* *was-given.'* *Then* *the-fa*

tyāhāl ākhē, 'tũ hōggā dihĩ mā pāī rōhẽ; jē mā
to-him *said,* *'thou* *all* *days* *my* *near* *art-living;* *what* *me*

haẽ tẽ hōggā tō-ch haẽ; tō bahā mōĩ goyō hatō,
is *that* *all* *thine-alone* *is;* *thy* *brother* *having-died* *gone* *was,*

ami jivⁿto jāyō; ṭākāī goyō hatō, tō ami jadyō
again *alive* *became;* *having-been-lost* *gone* *was,* *he* *again* *'was-foun*

yā-hāṭi āpẽ mauj kōrⁿnī hārā hatā."
this-for *by-us* *merriment* *to-be-made* *good* *was."*

INDO-ARYAN FAMILY. Central Group.

BHĪLĪ OR BHILŌḌĪ.

Māwchī Dialect. (Khandesh.)

Specimen II.

(A. H. A. Simcox, Esq., 1902.)

Yōka   kār*bhārī   hātō.   Tō   rānā-māy   pāĩ   bōy.
One   village-headman   there-was.   He   field-in   water   was-filling.

Tōlā-māy   pāṭ   dhōī   mōgē   yōni.   Tī   mōgē   kāy   bōl*tī
Then   channel   holding ·   a-crocodile   came.   That   crocodile   what   speaking

lāgī,   'kār*bhārī,   ahĩ   gōṭh   ākhu-hũ,   tī   wanāĩ   lijē.'   Kār*bhārī
began,   'O-kārbhārī,   I   a-story   tell,   that   hearing   take.'   The-kārbhārī

til   ākhē,   'kāy   ākhati-hī   tī   ākh.'   Tī   kāy   ākhē,   'māl   nōī-māy
to-her   says,   'what   telling-art   that   tell.'   She   what   says,   'me   river-into

pōchāḍī   dē;   tul   ahĩ   māsē   dhōĩ   dēĩ.'   Tōlā-māy
having-conducted   give;   to-you   I   fishes   catching   will-give.'   Then

kār*bhārē   til   ukhalī   lidī,   nōī-māy   rēkāō
by-the-kārbhārī   her   having-lifted   she-was-taken,   the-river-in   on-the-sand

laï   gayō.   Tō   ākhē,   'tul   rēkāō   sōḍi   dāũ ? '
having-taken   he-went.   He   says,   'thee   on-the-sand   having-left   may-I-give ? '

Tī   ākhē,   'māl   pãyā-māy   laï   chāl;   ĩhi   mã   sōḍē.'
She   says,   'me   water-into   having-taken   go;   here   not   leave.'

Tōlā-māy   tō   māṇḍi-ōlā   pãyā-māy   laï   gayō;   kār*bhārī   ākhē,
Then   he   thigh-deep   water-into   having-taken   went;   the-kārbhārī   says,

'ĩhi   sōḍũ.'   Tī   ākhē,   'māl   ĩhi   mā   sōḍē-hē '   kōm*rā-ōlā
'here   I-may-leave.'   She   says,   'me   here   not   thou-leavest '   waist-deep

pãyā-māy   laï   gōyā,   āju   til   ākhē,   'ĩhĩ   sōḍũ ?'   Tī
water-into   carrying   he-went,   and   to-her   says,   'here   I-may-leave-you?'   She

ākhē,   'ĩhi   mā   sōḍē.'   Maṅg   ghōgī-ōlā   pãyā-māy   laï   gōyā.
says,   'here   not   thou-leavest.'   Then   neck-deep   water-into   carrying   went.

Pāsē   tō   kāy   ākhē,   'ĩhi   sōḍũ ?'   Tī   ākhē,   'sōḍi-dē.'
And-then   he   what   says,   'here   may-I-leave ?'   She   says,   'leave.'

Tēhẽ   sōḍi   dēni.   Tī   pãyā-māy   taḷīl   jāï
By-him   having-left   she-was-given.   She   water-into   to-the-bottom   going

bōṭhī,   pāgāl ·   dhōī   lidā.   Pāsē   tã   yōk   bail   chōtā-chōtā
sat,   the-foot   holding   was-taken.   Then   there   one   ox   grazing-grazing

pā͠yāō yanō. Tyāl kārᵃbhārī ākhē, 'māl mōgē dhō͠ī
on-water came. To-him the-kārbhārī says, 'to-me by-crocodile holding

rākhyā, māl sōḍī dēwāḍ.' Tō bail kāy ākhē, 'tū̃,
is-kept, me having-released cause-her-to-give.' The ox what says, 'you,

ahī̃ nawā hatō tā͠w kāmāi kōi khādī; ami ahī̃ nimbar
I young was then cultivation making did-eat; now I old

hōi gōyā ami māl dān nāy chārō nāy; aī̃ kāī̃
having-become went now to-me grain not grass not; I at-all

sōḍū̃ nāy.' Bail pāi piīnē ninghī-gayō. Tōlā-māy
will-release not.' The-ox water having-drunk went-away. In-the-meantime

tyāja ghōḍō yēnhō; ghōḍál kāy ākhē, 'māl mōgē dhō͠ī
his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding

rākhyā, sōḍavi dējē.' Tō ghōḍō kāy ākhē, 'ahī̃
is-kept, having-caused-her-to-release-me give.' The horse what says, 'I

nawā hatō tā͠w bōhi phirē; ahī̃ ḍāyō jāyō māl chōndī
young was then riding you-went-about; I old have-become to-me grain

nāy chārō nāy, ahī̃ kāī sōḍū̃ nāy.' Pāsē gāy yani;
not grass not, I at-all will-release not.' Then a-cow came;

til ākhᵃtā lāgyō, 'māl mōgē dōhyō.' Tī gāy kāy ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,

'ahī̃ kāy kōū̃? ahī̃ nōbī hatī tā͠w mä dudh kāḍhi khādā;
'I what should-do? I young was then my milk drawing you-ate;

ami ḍāī̃ hōi gōi māl dān nāy charō nāy, ahī̃ kāy
now old having-become I-went to-me grain not fodder not, I at-all

sōḍū̃ nāy.' Pāsē kōlhō ēnō; tyāl kārᵃbhārī ākhē,
will-release not.' Then a-jackal came; to-him the-kārbhārī says,

'kōlā bhāū, māl mōgē dhō͠ī rākhyā, tū māl sōḍī-dē.'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'

Pāsē kōlhā kāy ākhē, 'kārᵃbhārī, tū̃ gāṇḍō hay; tūl
Then the-jackal what says, 'O-kārbhārī, you a-fool are; to-you

mōgē dhōyā nāy; tō hātā-māy ḍēṅgārō hay tō dhōyō.'
by-the-crocodile is-held not; your hand-in a-rod is that is-held.'

Mōgē uthī pāg dēnō sōḍī an ḍēṅgārō
The-crocodile-by getting-up foot was-given having-let-loose and the-rod

dhō͠ī lidō. Tōlā-māy kārᵃbhārī nhāi pōḍyō.
holding was-taken. In-the-meantime the-kārbhārī having-escaped fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

MĀWCHĪ DIALECT.

(DISTRICT KHANDESH.)

SPECIMEN III.

Ēk *One* mahāl *to-man* bēn *two* pōhā *sons* hatē. *were.* Tyā-mē-nē *Them-in-of* wāyᵃhānō *the-younger* pōhō *son* ābāl *to-father*

akhē-hē, *says,* 'ābā, *'father,* jō *what* māl-pōyᵃchhō *property-(and-)money* mā *my* bhāgē *in-share* i *comes* tō *that*

māl *to-me* dē.' *give.'* Pāchhē *Then* ābāhē *by-the-father* ēlā *those* pōyᵃrāhān *to-sons* māl *property* wātī *having-divided*

dēnā. *was-given.* Pāchhē *Then* thōḍyā *a-few* dihām *in-days* wāyᵃhānō *the-younger* pōhō *son* ēlō *that* bādō *whole* māl *property*

ēkᵃṭō *together* kōīnē *having-made* mulᵃkhāl *to-a-country* nigī *having-gone* gōyō, *went,* anē *and* tihī *there* jāīnē *having-gone*

ḍāmᵃrāyē *in-luxurious-living* ēlō *that* bādō *whole* païsō *money* kharchī *having-spent* ṭākiō. *was-thrown.* Pāchhē *Then*

ēlāyē *by-him* ēlō *that* bādō *all* païsō *money* kharchī *having-expended* ṭākiō *was-thrown* tōvē *then* ēlā· *that* mulᵃkhām *in-country*

mōṭō *a-great* kāḷ *famine* pōḍiō, *fell,* tē-kōīnē *therefore* ēpᵃlāl *to-him* mōṭhī *great* ōkhō *difficulty* pōḍā *to-fall* lāgiō. *began.*

Pāchhē *Then* ēlō *the* pōhō *son* ēlā-ch *that-very* mulᵃkhā-mē-nē *country-in-of* ēk *one* mahāhī *to-gentleman* jāīnē *having-gone*

rōyō. *lived.* Tīyēnē *By-him* tyāl *him* ḍōgᵃrē *cattle* chārā̃ *to-graze* āpē *his* rānām *in-jungle* dōwᵃdyō. *was-sent.* Tōvē *Then*

hāwᵃjē *the-pigs* jyā *what* jhāḍā-chhāl *trees-(and-)husks* khātē-hē *eating-were* tī *that* khāīnē *having-eaten* tō *he* āpē *his* dēḍ *belly*

bōvī *should-be-filled* ēhē̃ *so* tyā *his* mōnām *in-mind* vichār *a-thought* yanō; *came;* anē *and* kũyē *by-anybody* tyāl *to-him*

kāī *anything* dēnō *was-given* nāy. *not.* Tēn-pāchhē *Afterwards* ēlō *he* sudᵃwō *on-senses* yēīnē *having-come* ākhā̃ *to-say*

lāgyō, *began,* 'mā *'my* ābāhā̃ *father's* kōlā *how-many* āwᵃtyāhān *to-servants* bhōrᵃpūr *sufficient* bhākē *bread* hēy, *is,* ān *and*

āi *I* bhukō *of-hunger* mōhū̃. *die.* Āi *I* uthīnē *having-arisen* mā̃ *my* ābāhē̃ *to-father* jāhī *will-go* an *and* tyāl *to-him*

ākhīhī, *will-tell,* "ābā, *"father,* māyē *by-me* dēw *God* hōmōr *before* chhōḍīnē *having-forsaken* tō *of-thee* hōmōr *before* pāp *sin*

kōyō   hēy ;   āmī-pāhēn   tō   pōhō   ākhā̃   āi   wāj°vī   nāy,   tō   ēk°dā
done   is ;   henceforth   thy   son   to-tell   I   fit   am-not,   thy   one

āw°tyā   pōr°māṇē   māl   thōw."'   Tēn-pāchhē   ēlā   uṭhīnē   āpē
servant   like   me   keep."'   Afterwards   he   having-arisen   his-own

ābāhī̃   gōyō.   Tōvē   tō   dur   hē   ōlām   tyā   ābōhō   tyāl
to-father   went.   Then   he   a-far   is   meanwhile   his   father   him

hēīnē   rōḍā̃   lāgyō,   anē   tīyē   daudī   jāīnē   tyā   gōghīm
having-seen   to-cry   began,   and   by-him   running   having-gone   his   on-the-neck

bīḷ°gī   pōḍyō   anē   tyā   mukō   lēdō.   Pāchhē   pōhē̃   tyāl
embracing   fell   and   his   kiss   was-taken.   Then   by-the-son   to-him

ākhyō,   'ābā,   dēw   hōmōr   tō   hōmōr   āi   pāp   kōyō   hē,
it-was-said, 'father,   God   before   of-thee   before   (by-)me   sin   done   is,

anē   āmī-pāhīnē   tō   pōhō   ākhā̃ha   āi   wāj°vī   nāy   hē.'   Pōṇ
and   henceforth   thy   son   of-to-be-called   I   fit   not   am.'   But

ābāyē   āpē   āw°tyāl   ākhyō̃,   'hārō   khāy°nō   āīnē
by-the-father   his-own   to-servants   it-was-told,   'good   to-eat   having-brought

yāl   dā ;   anē   yā   āthām   vīṭī,   pāgā̃m   jōḍē   gālā ;   pāchhē
to-this-one   give ;   and   his   on-hand   a-ring,   on-the-feet   shoes   put ;   then

āpā   khāīnē   mōjā   kōhū̃ ;   kēhē̃-kī   ō   mā   pōhō   mōī
we   having-eaten   pleasure   shall-make ;   because   this   my   son   having-died

gōyō   āthō,   tō   phirīnē   jīw°tō   jāyō ;   anē   dōw°ḍī   gayō   āthō,   tō   jōḍyō
gone   was,   he   again   alive   became ;   and   lost   gone   was,   he   found

hē.'   Tōvē   ēlē   mōjā   kōrā̃   lāgē.
is.'   Then   they   merriment   to-do   began.

NŌRĪ.

Nōrī is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nōrī dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nōrī dialect is related to Barēl, the Bhīlī of Rajpipla, Pāwrī and the Bhīl dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *mainū̃*, to strike; *mōõ*, I die; *utā* and *hōtā*, were; *kō*, house; *kōḍō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *honū̃*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōā*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mẽ*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ē*; thus, *chhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māhi*, and *mē*.

The usual personal pronouns are,—

õĩ, I.	*tū*, thou.	*hōnō, wō, tō, yō,* he.
mā, my.	*tā(ā)*, thy.	*(ti)yā*, his.
amē, we.	*tumē*, you.	*hōnā, tē,* they.
māa, our.	*tumāa*, your.	*tiyã*, their.

There are, however, several other forms. Thus *māh*, he; *tiyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows :—

Sing.	1. *hū̃*.	Plur.	1. *hōjē*.
	2. *hōyō*.		2. *hōyā*.
	3. *hōyō, hōē*.		3. *hōyā*.

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū̃*, I strike; *rōinū̃*, he is; *mainū̃*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dētnū̃*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū̃*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give ; *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *i* to which *t* or *tē* is usually added. Thus, *khōi*, having spent ; *kōit*, having done ; *gugᵃditē̃*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarātī Bhīlī. Thus, *chārō*, in order to tend; *khāõ*, to eat ; *kōinũ*, to make.

The form *gōyᵃnā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

NŌRĪ DIALECT.   (STATE ALI RAJPUR.)

SPECIMEN I.

Kōḍā	māṭiyō	bēn	chhuā	utā.	Ē-kā-rōtē	nānō	chhuō	bōniyō,
Some	*man-to.*	*two*	*sons*	*were.*	*Them-from*	*younger*	*son*	*said,*

' bāh,	jō	wāṭō,	tū	māhu	āpē.'	Pāchhā	thōḍā	dihō-māhi
'father,	*what*	*share,*	*that*	*me*	*give.'*	*Afterwards*	*few*	*days-in*

nānō	chhuō	badu	ṭōlu	kōit	chhēṭu	mulukh	jātu-rōēnũ.
the-younger	*son*	*all*	*together*	*having-made*	*far*	*country(-to)*	*going-was.*

Pōh	tāh	gōitũ	gāḍai-mā̃	mālē	khōi	ṭākyu.	Tahārū
And	*there*	*went*	*riotousness-in*	*property*	*squandering*	*was-thrown.*	*Then*

tāh	badu	kāl	paḍinō,	nabalā	hōit	gōyu.	Tīvī	tā̃
there	*big*	*famine*	*fell,*	*distressed*	*becoming*	*he-went.*	*Then*	*there*

jātyē	tiyā̃	māṭi	āyũ	pāwar	rōyũ.	Tiyāh	pāwarō	huwar
going	*then*	*man*	*with*	*servant*	*lived.*	*By-him*	*the-servant*	*swine*

chārō	mōkanyu.	Tahāru	huwar	chhuḍē	khātu-tū	tē̃	chhuḍā̃
to-feed	*was-sent.*	*Then*	*swine*	*husks*	*eating-was*	*those*	*husks*

pāwar	khātũ-tũ ;	pōh	tiyā̃	pāwarōh	kōḍā	khāõ	nā	āpyō.
the-servant	*eating-was ;*	*but*	*that*	*to-servant*	*by-anyone*	*to-eat*	*not*	*was-given.*

Tiyā	pāchhē	hud	āyī,	tahārū	tū	bōniyu,	'māh	bāh	majuryā
That	*after*	*sense*	*came,*	*then*	*he*	*said,*	*'my*	*father's*	*servants*

āwatā,	tihō	pōṭō	pōit	rōṭu	mila-hē,	pōh	ōĩ	phukō	mōõ.
come,	*to-them*	*belly*	*having-filled*	*bread*	*got-is,*	*and*	*I*	*with-hunger*	*die.*

Ōĩ	uṭhit	māh	bāh	balah	jāhĩ	pōh	tiyāh	kōhī,	" bāh,
I	*arising*	*my*	*father*	*near*	*will-go*	*and*	*to-him*	*will-say,*	*"father,*

bhagᵃwān-jī-nē	kōa-mā	pōh	ōĩ	tiyā	sāmᵃnu	bijᵃnu	kām	kōayũ.	Āmē
God-of	*house-in*	*and*	*I*	*of-thee(?)*	*before*	*evil*	*deed*	*was-done.*	*I*

tāa	chhua	kōō	jōgu	nā	rōyu.	Amō	tū	māhunē	pāwarō	dākhōl
your	*son*	*to-say*	*worthy*	*not*	*am.*	*Now*	*thou*	*me*	*servant*	*like*

rākhē.''' Phirit uṭhit māh bāh āyū gōyū. Tahārū chhētu
keep.''' Again arising he father near went. Then far

hōtu, tō bāh dēkhit pāḍᵃyu, tiyā mōn-mā vichār āvit
was, then father seeing got, his mind-in reflection coming

gōyu, põh gugᵃditẽ gōyū tāhᵃrō gaḷā-māy tōit gua dētnū.
went, and running went his neck-on falling kiss was-given.

Pāchhō māh bāhō bōninū, 'bāh, bhagᵃwān-jī-nē kōa-mā põh
Then he to-father said, 'father, God-of house-in and

õ̃ĩ tiyā sāmᵃnu bijᵃnū kām kōayū. Āmē tāa chhuu kõõ
I of-thee (?) before bad act was-done. I thy son to-say

jōgu nāa rōyū.' Pēh chhōā bāh pāwᵃrōh kōhyū, 'chhōā
worthy not am.' But his father to-servants said, 'him

kōatā aṅgarᵃkhō nētā āya; tiyā āksᵃdyō-māya mundī põh gōḍā-māya jāhāḍē
for cloth taking come; his finger-on ring and foot-on shoe

kānō. Põh hājō jāit wāchhaḍō nētā āw yāh wāḍā; amē
put. And good having-become calf taking come it kill; we

khāū põh amē rājī huit gōyᵃnā, kōhtāh mā chhōō
will-eat and we merry having-become will-go, because my son

mōit gōīnū, tō pāchhō jīwayū; põh ṭakāt gōyu, tō pāchhō
having-died went, he again revived; and lost went, he again

jōḍīnu.' Rājī hōit gōyᵃnā tiwār wāḷatᵃnā.
was-found.' Merry becoming to-go prepared began.

Tahā̃ ḍāyarō chhōō khētō-mā utō. Khētō-mā-rōta nikᵃḷīt kōa āviyū,
Then eldest son field-in was. Fields-in-from having-gone house came,

tiyāh bājē wājᵃtē nāch nāchatᵃnē hamᵃlīnū. Pāwᵃrō bōnāviyū,
by-him music playing dance dancing was-heard. A-servant called,

'eyā kahā ĩhĩ kōatā?' Tiyā ĩhĩ kōhiyū, 'tā pāhiyu āvinū,
'that why here doing?' By-him here it-was-said, 'thy brother came,

tahārū tāh bāh hāl miliyu tiyā-kōatā waḍu wāchhaḍu māinū.'
then thy father safe met therefore big calf was-killed.'

Tahārū hōnū rihāinū põh kōa-mā nāhĩ gōyu. Tahār tiyā
Then he got-angry and house-in not went. Then his

bāhū bāhᵃtu āvit hamᵃjāu walinū. Tiyā bāh hīsāb
father outside coming to-entreat began. By-him father answer

dēdu, 'tā mē ētē barahē chākᵃrī kōaī; jē tū
was-given, 'thy by-me so-many years service was-done; what thou

guṭhī kōayā mē guṭhī kōaī. Tahārū hōgā arī khuśī
word saidst by-me word was-done. Then friends with merry

kōawalīyā tū kadi māhunē gīdlyō tēw. nāh āpiyū. Põh
to-make thou ever to-me a-kid even not was-given. But

itō tāh māl dhan utō, tē uḍāḍi ṭākyō, wō
so-much thy property wealth was, that squandering was-thrown, that

ahī	khawaḍāvīt	dēdho,	tōa	chhōa	āvinū	tiyā	kōatā	ēwaḍu
harlots (?)	*feeding*	*was-given,*	*thy*	*son*	*came*	*his*	*sake-for*	*such*

baḍa	wāchhaḍu	maīnū.'	Bāh	chhōā	kōyū,	'hōi	mā	chhuā,
big	*calf*	*was-killed.'*	*The-father*	*to-son*	*said,*	' *O*	*my*	*son,*

tū	mā-arī	ratajō,	pŏh	maa	ṭakō	pēsu	tāa	hōyē.	Rājī
thou	*me-near*	*livest,*	*and*	*my*	*all*	*money*	*thine*	*is.*	*Merry*

kōinū	bāanū	hōyē	kā	tāh	pāhyū	mōit	gōitū,	pāchhō
to-make	*good*	*is*	*because*	*thy*	*brother*	*having-died*	*had-gone,*	*again*

jīviyū;	pŏh	ṭakāt	gōitū,	pāchhō	jōḍiyū.'
revived ;	*and*	*lost*	*had-gone,*	*again*	*was-found.'*

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhīl dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhīl dialects are said to be spoken in the Nawsari Division, *viz.,* Rāṇī, Chōdhrī, Dhōḍiā, Gāmṭī, Kōṅkaṇī, Kaṭhōḍī, Kōṭalī, Māwchī, Naikḍī, Wālvī, and Wārlī. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭalī and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārlī have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārlīs of Khandesh are said to speak a form of Māwchī, and the same is probably the case in Nawsari. Kaṭhōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvī. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Chōdhrī, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhīls of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

Name of dialect.	Old estimates.	Census figures.
Chōdhrī	86,258	14,721
Dhōḍiā	.. ...	1,784
Gāmṭī	41,615	32,971
Carried over .	127,873	49,476

Name of dialect.	Old estimates.	Census figures.
Brought forward	127,873	49,476
Kathōḍī	......	108
Kōṅkaṇī	5,613	3,938
Kōṭalī	......	279
Māwchī	......	267
Naikḍī	.. ...	283
Rāṇī	87,540	11,973
Wālvī	......	1,667
Wārlī	......	512
TOTAL	221,026	68,503

RĀṆĪ BHĪLĪ.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the *Rāṇī Mahāls, i.e.,* forest districts, and comprises the Mahals of Mahuha, Vyara, Songhad, and the Wakal district of Velachha. One of the Bhīl dialects of that district is known as Rāṇī Bhīlī, and the number of speakers has been estimated for the use of this Survey at 87,540.

Rāṇī is a dialect connected on one side with Barēl, the Bhīlī of Rajpipla, Nōrī, Pāwrī, etc., and, on the other, with Chōdhrī, Gāmṭī, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Barēl and connected dialects. Thus, *kōḍō,* horse; *kō,* house; *pūta,* devil (Sanskrit *bhūta*).

An *h* is dropped as in the dialects just mentioned; thus, *atō,* was. A cerebral *ḷ* has been dropped as in Nōrī in *dōā,* eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, *bāhᵃkā,* of a father. It also occurs as the case of the agent; thus, *bāhᵃkā,* by the father. We also find forms such as *ā kōḍō kōtā waryõ-hō āhāy,* that horse how-many years-of is? where the suffix of the genitive is *hō* as in Barēl and connected dialects.

The ablative suffix *dēkh* Rāṇī shares with Pāwrī and other dialects.

Māā, my, and similar forms, correspond to Nōrī *māa,* Barēl *māhō,* Rajpipla Bhīlī *mā,* and so forth. The same forms are also used in Gāmṭī, etc.

The present tense of the verb sustantive is *āhāy;* compare *āhē* in Rajpipla.

The present tense of *thōkᵃnē,* to strike, is *thōkũ-hũ,* I strike; *thōkō-hō,* thou strikest; *thōkē-hē,* he strikes; plural *thōkᵃtā-hā.* Compare the Bhīlī of Rajpipla.

In the future we find forms such as *thōkīhī,* I shall strike; *thōkuhũ,* we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rāṇī agrees with Chōdhrī and the other Bhīl dialects of the neigbhourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṆĪ-BHĪL DIALECT. (NAWSARI, BARODA STATE.)

Kōi-ēk	māhāā	bēn	pōyᵃrẽ	āthẽ.	Tēhē-mẽ-dēkh	hānāē
Some-one	*of-man*	*two*	*sons*	*were.*	*Them-in-from*	*by-the-younger*
potāā	bāhākā-në	ākhyũ	ke,	' bāhākā,	pũjīō-mã	bhāg	āwᵃtō
his-own	*father-to*	*it-was-said*	*that,*	*'father,*	*property-in*	*share*	*coming*
bhāg	mā-nē	dē.'	Tiānē	bāhākā	tī	pũjī	tiā-nē	wātī
share	*me-to*	*give.'*	*His*	*by-father*	*that*	*property*	*them-to*	*having-divided*

dēnē.　Thōḍā　dīhī　vēā　tãhã̃　tō　hānō　pōyᵃrō　bādũ　ēkᵃṭhũ
was-given.　A-few　days　past　then　that　younger　son　all　together

kōinē　chbēṭā　dēh-mẽ　phīrā-nē　gōyō.　Nē　tã̃hī　khub　mōjā
having-made　distant　country-in　travel-to　went.　And　there　much　pleasures

kōā-mẽ　pōtā　pũjī　uḍāvī　dēdhī.　Nē　jã̃hã̃　tē　bādũ
doing-in　his-own　wealth　having-wasted　was-given.　And　when　that　all

kharᵃchī　ṭākyũ,　tã̃hã̃　tīā　dēh-mẽ　mōṭō　hukānō　pōḍīō;
having-spent　was-thrown-away,　then　that　country-in　great　famine　fell;

nē　tīā-nē　dukh　pōḍānē　lāgīyũ.　Nē　tō　jāinē　tīā　dēh-mẽ
and　him-to　distress　fall-to　began.　And　he　having-gone　that　country-in

wahᵃnārā-mã̃-dēkh　ēk-nē　tã̃　rēyō.　Nē　tīā　tīā-nē　khētam　huwᵃrẽ
residents-in-from　one-of　there　lived.　And　by-him　him-to　in-field　swine

chārānē　mōkᵃnyō.　Nē　jē　chhōḍẽ　huwᵃrẽ　khātᵃnē,　tēh-mẽ　tīā
to-graze　was-sent.　And　which　husks　swine　were-eating,　that-in　he

pōtā　ḍēḍ　rāji　vēinē　bhōwᵃtō,　pēn　kōḍāē　tīā-nē
his-own　belly　glad　having-become　would-have-filled,　but　by-anyone　him-to

āpyũ　nāī.　Nē　jã̃hã̃　tīā-nē　akal　ālī　tã̃hã̃　tīā　ākhyũ
was-given　not.　And　when　him-to　sense　came　then　him-by　it-was-said

kē,　'mã̃ā　bāhᵃkā　kōtā　kāmārā-nē　jōjīē　tīā　kōtā　pēn
that,　'my　of-father　how-many　servants-to　it-is-required　that　than　even

jākhũ　khāānē　mīla-hē,　anē　ã̃hī　ã̃ī　phukē　mõhõ.　Āī　uṭhīnē
more　to-eat　obtained-is,　and　here　I　by-hunger　am-dying.　I　having-arisen

mã̃ā　bāhākā　pāhī　jāi,　nē　tīā-nē　ākhīhĩ　kē,　"bāhᵃkā,　māyõ
my　father　near　will-go,　and　him-to　will-say　that,　"father,　by-me

jugam　āgāḍī,　nē　tuē　āgāḍī　pāp　kōyũ-a,　nē　āmī　ã̃ī　āpō　pōyᵃrō
heaven　before,　and　of-thee　before　sin　done-is,　and　now　I　your　son

ākhāy　ēhēḍõ　nāī;　mā-nē　āpō　kāmārā-mẽ-dēkh　ēkā-j　ēhēḍõ
may-be-called　such　am-not;　me-to　your　servants-in-from　one-even　such

gōã̃."'　Nē　tō　uṭhīnē　pōtāā　bāhᵃkā　pāhī　gōyō.
count."'　And　he　having-arisen　his-own　father　near　went.

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	. . . .	35,000
Nawsari	. . . .	86,258
	TOTAL .	121,258

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however, it differs and approaches Marāṭhī on one side and Khāndēśī on the other.

The short *a* is often pronounced as an open *ō*; thus, *pōrᵃmēhar*, God; *hōglõ*, all; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *ḷ* is always changed to *l*; thus, *nōwᵃḍõ*, iron; *nēdhō*, taken; *chãn*, go; *kāl*, famine; *ḍōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *khhōr*, house; *chhhāḍ*, tree; *fhōgᵃwān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *thōkᵃchyō*, struck; *āpᵃchyō*, given, and similar forms of the past tense. Compare forms such as *paḍᵃjyō*, he fell, in the Bhīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhulᵃwũ*, to err); *hāruhu*, Gujarātī *sārũ*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dīkrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *māṇᵃhē*, men; *hēṅgᵃḍē*, husks. Strong feminine bases form their plural regularly; thus, *dīkrēhē*, daughters; *khōḍiē*, mares.

The genitive suffix is *nō* (or *ṇō*), but occasionally *hō* is used instead; thus, *māārē kākāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dīkrihē-ṇẽ*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-kō*, his own, in *pōtī-kā khētā-mã*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *viz.*, first person *hām* (or *ãm*), second and third persons *hā* (or *ā*). The corresponding past tense is *hutᵃnō* or *hōtᵃnō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōkᵃtōm* (or *thōkᵃtō-ãm*), I strike; *thōkᵃtā-hā*, you, they, strike.

The past tense ends in *yō, ō, chyō,* and *nō;* thus, *gō* and *ganō,* he went; *mōkinyō,* he was sent; *thōkᵃchyō,* he was struck; *man hōwa,* his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt'nō,* going.

The future of *thōkᵃwa,* to strike, is,

Singular, 1. *thōkihĩ.*
        2. *thōkēhē.*
        3. *thōkii.*

Plural, 1. *thōkuhũ.*
      2. *thōkᵃhā.*
      3. *thōkii.*

Another form of the future ends in *wānō,* plural *wānā;* thus, *mārᵃwānō,* I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhrī dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRĪ DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ēk māṇᵃhā-ṇē bē ḍīkhᵃrā hōtᵃnā. Nē tiā-mā-nā nānᵃnāhē pōtī-kā
One man-to two sons were. And them-in-of the-younger-by his-own

ātāhā-ṇē kay kā, 'ātāhā, pōīhā mārē bhāg-ṇā mu-nē āp.' Tĩē
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him

pōtī-kō dhan tyāhā-ṇē vēchī āpyō. Nē thōḍā diāḍā puthī tō
his-own money them-to having-divided was-given. And a-few days after that

nānᵃnōhō ḍīkhᵃrō badõ ēkᵃthō karīnē chhēṭē dēhē-mã phīrᵃṇē gō.
younger son all together having-made a-distant country-in to-travel went.

Nē tĩē mōj-majā-mã pōtī-kā pōīhā ūḍāvī nãkhyā. Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And

jyār tē badõ kharᵃchī nākhya, tyār tyā dēhē-mã jabᵃrō
when that all having-spent was-thrown-away, then that country-in a-strong

kāl paḍyō, nē tyā-ṇē āpᵃdā paḍᵃnē nāgī. Nē tō jāīnē tyā
famine fell, and him-to distress to-fall began. And he having-gone that

dēhē-mā-ṇā ēkāhē-īyẽ rayō. Nē tĩē tyā-ṇē pōtāṇā khētā-mã phaḍē
country-in-of of-one-there lived. And by-him him-to his-own field-in swine

chārᵃṇē mōkᵃnyō. Nē jyē chhabᵃdē phaḍē khātᵃnē tyā-mã-thō
to-graze was-sent. And which husks the-swine ate them-in-from

tĩē pōtāṇō būkō rājī ōvīnē bharyō-hōvē, pēn ēkāḍē
by-him his-own belly glad having-become filled-would-have-been, but by-anyone

tyā-ṇē āpya nāi.
him-to was-given not.

Q

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRĪ DIALECT. (OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō ranā-mã bōkᵃdẽ chāryā-karᵃtnō. Tiẽ ēk dīhī ramāt-mã āmᵃthī
One boy the-forest-in goats was-grazing. By-him one day play-in useless

juṭhī hāk mārī kā 'palō wāgh āwō, rā daḍō, rā daḍō.' Otrā-mã
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime

āhē-pāhē khēti-wālā hohē tē daḍī āwā nē hēryō tō wāgh kāi
[all-round cultivators there-were they running came and saw then tiger at-all

mīlē nī, nē palō pōhō hāmō tēṇē fhaṇī hērīnē hahaṇē
was-found not, and that boy on-the-contrary them towards looking laughing

maṇḍī-gō. Pālā bachārā najᵃwāī goā nē man-mã khhaṇõ dukh
commenced. Those poor(men) being-ashamed went and in-the-mind much pain

nāgõ. Puṭhī bījī wakhᵃtē hāchē-hāchō wāgh āwō. Tīār palē pōhē
was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy

khhābrāinē hāk mārī kā, 'ō wāgh. āwō, rā wāgh āwō.' Foṇ palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those

khēti-nã mānᵃliãē yāṇē wāt hāchī mānī kāi nī. Tēthī tiẽ
fields-of by-men this story true was-believed at-all not. Therefore by-that

wāghē yāṇē katrēk bōkᵃdẽ mārī nākhᵃchẽ.
tiger his several goats having-killed were-thrown.

Tīār hērā kā palē pōhẽ juṭhō bōnīnē khēti-wālā-nē ṭhagīā
Then see that by-that boy false having-spoken the-cultivators-to cheated

nī hōtā tō yāṇē atrō badhō bagāḍ hōtō nī.
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, ' the tiger has come, the tiger has come ; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, ' a tiger, a tiger ! ' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No. 37.]

INDO-ARYAN FAMILY.　　CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRĪ DIALECT.　　　　　　　　　　　　(SURAT DISTRICT.)

SPECIMEN III.

A.　Tũ　　kāsē　　ganō　　rā ?
　　Thou　where　wentest　eh ?

B.　Hãy　hāṭā·mã̄　　ganō.
　　I　market-in　had-gone.

A.　Hāṭā-mã̄-tha　　kābla　　nāwō ?
　　Market-in-from　what　was-brought ?

B.　Tĩ-tha　　balja　　nāwọ.
　　There-from　bullock　was-brought.

A.　Balja　kawḍa　hā ?
　　Bullock　how-old　is ?

B.　Pã̄ch　warhā-ṇã̄　hā.
　　Five　years-of　is.

A.　Hārā　kākh-nē　　nāwō ?
　　Eh　for-what　was-it-brought ?

B.　Khētī　　kannē.
　　Cultivation　for-doing.

A.　Bīja　balja　hā　kā ?
　　Another　bullock　is　what ?

B.　Bīja　balja　kuḍī-mã̄　hā.
　　Another　bullock　stable-in　is.

A.　Tōōrē　pã̄hī　katrē　ḍōbē　hā ?
　　Thy　near　how-many　cattle　are ?

B.　Hāmī　mārē pã̄hī bē　baljē,　bē phēhᵃḍē,　be gâwḍē hā.
　　At-present of-me near two bullocks, two buffaloes, two cows are.

A.　Tōōrē　khētē　katrē　　hā ?
　　Thy　lands　how-much　are ?

B.　Vīhī　vĩgē
　　Twenty　bighās.

A.　Tōōrē　katrā　dāṇā　pākᵃtā　hā ?
　　Thy　how-much　corn　grown　is ?

B.　Tīn　vīhī　hārā.
　　Three　score　hārā.

A. Tōōrē   katrā   rupīā   phar^awā-ṇā   hā ?
    Thy   *how-many*   *rupees*   *paying-of*   *are ?*

B. Bē   vīhī   na   pãch   rupīā   phar^atōm.
    Two   *twenty*   *and*   *five*   *rupees*   *I-pay.*

A. Tōōrē   kãi   karāj   hā   kā ?
    Thy   *any*   *debt*   *is*   *what ?*

B. Mãarē   bē   vīhī   na   daha   rupīā   karāj   hā.
    My   *two*   *twenty*   *and*   *ten*   *rupees*   *debt*   *is.*

A. Tũ   kīār   karāj   wāl^ahē ?
    Thou   *when*   *debt*   *wilt-pay-off ?*

B.   Hōlyē   pīṭhī.
    Holi-festival   *after.*

A. Hāmī   kēhē   nī ?
    Now   *why*   *not ?*

B. Ãju   māl   nāt   vēchāyō.
    Still   *the-goods*   *is-not*   *sold.*

A. Tōōrē   pãhī   māl   katrō   hā ?
    Thy   *near*   *goods*   *how-much*   *is ?*

B. Mãarē   pãhī   bē   vīhī   na   daha   hārā   hā.
    My   *near*   *two*   *twenty*   *and*   *ten*   *hāras*   *are.*

A. Tũ   warhā-mã   katrā   hārā   khātō-hā ?
    Thou   *year-in*   *how-many*   *hāras*   *eatest ?*

B. Daha   na   pãch   hārā.
    Ten   *and*   *five*   *hāras.*

A. Tōōrē   katrā   ḍikhrāhā   hā ?
    Thy   *how-many*   *sons*   *are ?*

B. Tīn   ḍikhrāhā.
    Three   *sons.*

A. Tōōrē   katrī   ḍikhrēhē   hā ?
    Thy   *how-many*   *daughters*   *are ?*

B. Bē.
    Two.

B. Tōōrē   jēṭhō   ḍikhrōhō   kāsē   pannāyō   hā ?
    Thy   *eldest*   *son*   *with-whom*   *married*   *is ?*

B.   Āmbā-sī.
    Āmbā-with.

A. Tō   katrā   warhā-ṇō   hā ?
    He   *how-many*   *years-of*   *is ?*

B. Vīhī   na   tīn.
    Twenty   *and*   *three.*

A. Tōōrē   bījō   ḍikhrōhō   katrā   warhā-ṇō   hā ?
    Thy   *second*   *son*   *how-many*   *years-of*   *are ?*

B.   Vīhī.
      Twenty.

A.   Tŏ   pannāyⁿŏ   hā   kā ?
      He   married   is   what ?

B.   Kāinī,   nāt   pannāyŏ.
      No,   is- not   married.

FREE TRANSLATION OF THE FOREGOING.

A. Where have you been?
B. To the market.
A. What have you bought there?
B. A bullock.
A. How old is the bullock?
B. Five years.
A. Well, why did you buy it?
B. For farming purposes.
A. Have you got another bullock?
B. Yes, in the stable.
A. How much cattle do you possess?
B. At present I have two bullocks, two buffaloes, and two cows.
A. How large are your fields?
B. Twenty bighas.
A. How much corn do you grow?
B. Sixty hārās.[1]
A. How many rupees do you pay in rent?
B. Forty-five rupees.
A. Have you any debts?
B. Yes, fifty rupees.
A. When will you pay it off?
B. After the Holi.
A. Why not now?
B. I cannot yet sell the produce of my farm.
A. How much have you to sell?
B. Fifty hārās.
A. How many hārās do you want for yourself in a year?
B. Fifteen hārās.
A. How many sons have you?
B. Three sons.
A. And how many daughters?
B. Two.
A. With whom is your eldest son married?
B. With Ambā.

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[1] A *hārī* = 7 maunds.

A. How old is he ?

B. Twenty-three.

A. How old is your second son ?

B. Twenty.

A. Is he married.

B. No, he is not married.

GĀMᴬṬĪ OR GĀMAṬᴬḌĪ.

The Gāmᵃṭas or Gāmiṭs are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows :—

Surat	. . . .	7,100
Nawsari	. . . .	41,615
	Total .	48,715

Gāmᵃṭī is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share ; *bhŏḍẽ*, swine. *L* is not regularly changed to *n ;* thus, *lākᵃḍĭ*, stick ; *lā*, take. *R* between vowels is often dropped, thus, *kŏinē*, having done ; *mŏōtā-hũ*, I am dying ; *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *ṇē ;* thus, *ābbāhāl*, to the father. The usual suffix of the ablative is ˙*rē ;* thus, *tā-māy-rē*, from among them.

' My ' is *mā* or *māā ;* ' thy ' *tā* or *tāā*, as in Rāṇī.

The present tense of the verb substantive is,

Singular, 1. *hētaũ, hũ.*	Plural, 1. *hējyē.*
2. *hētō, hā, hō.*	2. *hētā, hā, hẹ.*
3. *hēy, hē.*	3. *hētā, hā, hē.*

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *ṭhŏkᵃtā-hũ*, I strike ; *tō jā-hē*, he goes ; *tō ṭhōkē-hē*, he strikes ; *amã ṭhōkᵃjē-hē*, we strike. Note also *tō ṭhōkĭ*, he will strike ; *amã ṭhōkĭhẽ* or *ṭhōkᵃhũ*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *muḍā*, break ye ; *paḍã*, to fall ; *morõ*, to die ; *chārā*, in order to tend, etc.

In most particulars, however, Gāmᵃṭī agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

GĀMᴬṬĬ OR GĀMAṬᴬDĪ DIALECT.   (OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ĕk	māhāl	ben	pōhā	ātā,	'nē	tā-māy-rē	wāyᵃhānē	pōhē
A-certain	*to-man*	*two*	*sons*	*were,*	*and*	*them-in-of*	*by-the-younger*	*son*

ābbāhāl	ākhyõ,	' ābbā,	paihā-ṭakā-mãi-nō	mā	bhāg	mān	wāṭī
to-father	*it-was-said,*	' *father,*	*wealth-in-of*	*my*	*share*	*to-me*	*dividing*

dē.'   Nē   tyẽ   tyāhāl   paihō-ṭakō   wāṭī   dēnō.   Thōḍā   dīhā-māĩ
give.'   *And*   *by-him*   *to-him*   *wealth*   *dividing*   *was-given.*   *A-few*   *days-in*

wāyᵃhānō   pōhō   badhõ   ēkᵃṭhõ   koinē   dīgē   chhēṭē   jātō
the-younger   *son*   *all*   *together*   *having-made*   *at-a-great*   *distance*   *going*

roiyō.   Nē   tã   nāchᵃwā   kudᵃwā-mã   badhā   paihā   kharᵃchī   ṭākiā.
lived.   *And*   *there*   *dancing*   *jumping-in*   *all*   *money*   *having-spent*   *was-thrown.*

Ehẽ   koinē   badhā   paihā   uḍāvī   dēnā.   Tavẽ   pāchh
Thus   *having-done*   *all*   *money*   *having-squandered*   *was-given.*   *Then*   *afterwards*

tyā   dēh-māĩ   kāl   paḍiō.   Nē   tyāl   tāṇ   paḍã   lāgī.   Tẽhẽ
that   *country-in*   *famine*   *fell.*   *And*   *to-him*   *want*   *to-fall*   *began.*   *That*

koinē   tyā   dēh-māĩ-nā   ēkᵃtā   tyãi   jāinē   raïō.   Tē   mãhẽ
having-done   *that*   *country-in-of*   *of-one*   *near*   *having-gone*   *he-lived.*   *That*   *by-man*

rānā-māĩ   bhõḍᵃhāl   chārã   dawᵃdyō.   Bhõḍᵃhẽ   hiṅgō   kbātẽ   ātẽ
forest-in   *to-swine*   *to-graze*   *he-was-sent.*   *The-swine*   *husks*   *eating*   *were*

tā-māy-rẽ   tyā   pēṭ   bhar-nī   marᵃjī   ātē;   paṇ   kīḍē   tyāl   dēnō
them-from   *his*   *belly*   *filling-of*   *wish*   *was;*   *but*   *by-anyone*   *to-him*   *was-given*

nāĩ.   Tavẽ   tyāl   bhān   yēnō.   Tavẽ   tyẽ   ākhyõ   kā,   'mā
not.   *Then*   *to-him*   *sense*   *came.*   *Then*   *by-him*   *it-was-said*   *that,*   *'my*

ābbᵃhātã   ḍīgā   kamārᵃhāl   bhākhīō   milᵃtī   hē,   nē   hãi-tē   bhukhē
father-near   *many*   *to-servants*   *breads*   *obtained*   *is,*   *and*   *I*   *with-hunger*

motā   hũ.   Hãi   uṭhīnē   mā   ābbā-pāhē   jāhĩ   nē   tyāl   ākhīhĩ
dying   *am.*   *I*   *having-got-up*   *my*   *father-near*   *will-go*   *and*   *to-him*   *will-say*

kā,   "ābbā,   mãiẽ   Parᵃmēharā   hāmũ   nē   tō   hāmũ   pāp   koiēl,
that,   *"father,*   *by-me*   *God*   *before*   *and*   *thee*   *before*   *sin*   *was-committed,*

nē   āmī   tā   pōhō   kawāwā   jēwō   nāĩ.   Ta   kamārᵃhā   rōkō   tũ
and   *now*   *thy*   *son*   *to-be-called*   *such*   *I-am-not.*   *Thy*   *servants*   *like*   *thou*

mān   gaṇ."'   Pāchh   tē   uṭhīnē   ābbā-pãĩ   gīyō;   nē   tyā   abbᵃhē
me   *count."'*   *Then*   *he*   *having-arisen*   *father-near*   *went;*   *and*   *his*   *by-father*

ḍīgē   chhēṭē-rē   tyāl   dēkhyō   nē   tyāl   māyā   yēnī   nē   dhāmdīnē
much   *distance-from*   *for-him*   *he-was-seen*   *and*   *to-him*   *affection*   *came*   *and*   *running*

tyāl   vilᵃgī   paḍyō,   nē   tyāl   gulā   dēnā.   Tyẽ   pōhē
to-him   *having-embraced*   *fell,*   *and*   *to-him*   *kisses*   *were-given.*   *That*   *by-boy*

ākhyõ,   'ābbā,   mãiẽ   Parᵃmēharā   hāmũ   nē   tō   hāmũ   pāp
it-was-said,   *'father,*   *by-me*   *God*   *before*   *and*   *thee*   *before*   *sin*

koiēl,   nē   āmī   tā   pōhō   kawāwā   jēwō   nāĩ.'   Bākī
was-committed,   *and*   *now*   *thy*   *son*   *to-be-called*   *fit*   *I-am-not.'*   *But*

ābbẽ   hāḷīhãl   ākhyõ   kā,   'hārẽ   phāḍᵃkẽ   lēi
by-the-father   *to-servants*   *it-was-said*   *that,*   *'good*   *clothes*   *having-brought*

yē   nē   yāl   powᵃdāw,   nē   ēlā   hāthā-māĩ   mundī   powāḍ,   nē
come   *and*   *to-this-one*   *put-on,*   *and*   *his*   *hand-in*   *a-ring*   *put-on,*   *and*

pāgā-māĩ   kbāhᵃḍē   powāḍ.   Āpã   khāin   majhā   kojẽ.   Kẽhẽkā,
feet-in   *shoes*   *put-on.*   *We*   *having-eaten*   *merriment*   *shall-make.*   *Because,*

ō   mā   pōhō   moi   gīēl,   ta   pāchhō   jivᵃtō   jāi-hō;   nē   ṭākāi   g
this   my   son   dead   gone,   he   again   alive   become-is;   and   lost   g

ta   pāchhō   jaḍy-hō.'   Tyā   badhā   majhā   karã   lāgiā.
he   again   found-is.'   They   all   merriment   to-make   began.

Tyā   mōṭō   pōhō   rānā-mãĩ   ātō.   Tō   yēnō   nē   ɡo   pãĩ   yē
His   elder   son   forest-in   was.   He   came   and   house   near   com

tã   gīt   ākhᵃtã   wanāyã,   nē   nāchᵃtã   wanāyã.   Tyẽ
there   song   being-sung   heard,   and   dancing   heard.   By-him   (

hāḷīhãl   hādīnē   ākhyõ   kā,   'ĩ   kāi   hei?'   Tyẽ
to-servant   having-called   it-was-said   that,   'this   what   is?'   By-hi

ākhyõ,   'tā   bᵃhā   yēnᵃlō   hei   nē   tā   ābbē   ēk   jab
it-was-answered,   'thy   brother   come   is   and   thy   by-father   one   bi

ujāṇi   koi   hī.   Kẽhẽkā,   tyāl   johᵃḍō   ātō   tohᵃḍō   pāchhō   mili-h
feast   done   is.   Because,   him   as   (he-)was   such   again   got-i

Tō   khījᵃwāiō   nē   go-mẽ   yēni   khuśī   naĩ   ātē.   Tyā   ābbē
He   got-angry   and   house-in   coming-of   wish   not   was.   His   by-fath

tyāl   hamᵃjāḍyō.   Bākī   tyẽ   ābbāl   ākhyõ   kā,   'alẽ
to-him   was-explained.   But   by-him   to-father   was-said   that,   'so-man

warᵃhẽ   jāiẽ   tā   chākᵃrī   kovᵃtō   hãũ,   tā   ākhᵃlõ   pāchhã   phērᵃvīh
years   have-gone   thy   service   doing   am,   thy   order   back   turned

nāĩ,   bākī   mā   dustarᵃhãl   majā   karāl   ēk   bōkᵃḍõ   paṇ   dēṇᵃhã
not,   still   my   with-friends   merriment   to-make   one   goat   even   was-give

nāĩ;   nē   ō   tā   pōhō   hārī   hārī   theihẽ   ahārī   reinē   paihᵃ
not;   and   this   thy   son   good   good   women   with   having-lived   mone

uḍāvī   dēnā,   tyāl   mōtī   ujāṇī   koi.'   Tav*
having-squandered   were-given,   to-him   a-big   feast   was-done.'   The

ābbē   ākhyõ   kā,   'bēṭā,   tũ   rōj   māā-rē   hei   nē   badh
by-the-father   it-was-said   that,   'son,   thou   daily   me-to   art   and   all

tōj   hei.   Āpē   majhā   karã   jōjē;   kẽhẽkā,   ō   tā   bᵃhā
thine-only   is.   We   merriment   make   is-proper;   because,   this   thy   brothe

moi   gīēl,   tō   pāchhō   jivᵃtō   jāi-hō;   nē   ṭākāi   gīēl,   tō   pāchhᶜ
dead   gone,   he   again   alive   become-is;   and   lost   gone,   he   again

jaḍy-hō.'
found-is.'

R

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

GĀMᵃṬĪ OR GĀMAṬᵃḌĪ DIALECT. (NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk ḍōhā chār pōhẽ ātẽ. Bākī tyā-māi barābar hõph nāi
One of-old-man four sons were. But them-in equal harmony not

ātō. Jōvē tō mōrō paḍyō, tōvē tyẽ tyā pāhᵃhãl pāhī hādīnē
was. When he to-die fell, then by-him those to-sons near having-called

bōhōtā kōyā, nē pātᵃḷīyē lākᵃḍīhē ēk bāālī ããḍīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one

yōk jāãl ākhyõ kā, 'ī bāālī tumā muḍā.' Bākī kādā-thī
one to-individual it-was-said that, 'this bundle you break.' But anyone-by

tī muṭī nāi. Pāchhē tyẽ ḍōhẽ ākhyõ kā, 'āmī ēlī
it was-broken not. Afterwards by-that old-man it-was-said that, 'now this

bāālī chhōḍī ṭākā, nē yōk yōk jāã yōk yōk lākᵃḍī laïnē
bundle having-untied throw, and one one individual one one stick having-taken

muḍā.' Ōhᵃḍã kōōyã tōvē hōḍ-dēhẽ muṭī guï. Tyā pāhᵃhãl nawāī
break.' Thus (it)-was-done then easily broken went. Those to-sons wonder

lāgī, nē ābāhāl ẽhẽ kōō-nã kāraṇ puchhyã. Tōvē tyẽ
felt, and to-father in-this-way to-do-of reason was-asked. Then by-him

ākhyõ kā, 'ēlīo badīō lākᵃḍīō yōkᵃṭhyō ātīō, tōvē ēlihẽ-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength

ḍīgõ ātã, tẽhẽ tumāhāl hōgᵃlī bāālī muṭē nāi. Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not. When one

yōk lākᵃḍī judī pāḍī tōvē tī hōḍ-dēhẽ muṭī guï. Ēhẽ
one stick separate was-caused-to-fall then it easily broken went. Thus

tumā hārō hõph rākhīnē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not

dēy, nē tumēẽ dīhī sukh-māi jāī; nē tumā julāīnē
may-give, and of-you days happiness-in may-go; and you having-quarrelled

judā pōdᵃhā, tō tumā yōk yōk lākᵃḍīē-gāẽ nōbᵃlā ōvī jāhā.'
separate will-fall, then you one one stick-like weak having-become will-go.'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. Whe
was on deathbed, he having called his sons caused them to sit beside him, and ha
ordered a bundle of thin sticks, told each of them to break it. But nobody could t
it. Then the old man said, 'now untie the bundle, and let each one of you break
stick apiece.' When they did so, they could easily break all. The boys wonde
thereat, asked the father the reason. Then he said, 'when so many sticks were
gether, they were very strong, and so you could not break them. When they were separ
from each other, they were easily broken to pieces. In like manner if you will liv
harmony, nobody will trouble you and you will live in happiness; but if you quarrel
are disunited, you will be weak like each separate stick.'

DHŌDIĀ.

Dhōḍiā is the dialect spoken by the Dhōṇḍias or Dhuṇḍias, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōḍiā-Naikī*; compare Nāikᵃḍī, above, pp. 88 ff.

The following are the revised figures:—

Surat	. . . .	51,000
Thana	. . . .	9,000
	TOTAL .	60,000

Like Nāikᵃḍī, Dhōḍiā has been influenced by the neighbouring Marāṭhī. Thus the singular of strong neuter bases usually ends in *ã* and there are some instances of the use of the Marāṭhī oblique form. Thus, *badhã*, all; but *sōnũ*, gold; *gãwā-mã*, in a village; but *muluk-mã*, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son; *bā-nē*, to the father; *māṇᵃhāē*, to a man; *bā-thī*, from a father; *pōhī-nō*, of a daughter; *bā-nē ghar-mã*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*; thus, *bāh*, to the father; *mā*, to me; *pōhīhō*, of a daughter; *Parᵃmēẖarã pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective; thus, *tiyā-mã-thã vīẖ rupiyā*, twenty rupees from among them.

The following are the principal pronominal forms:—

Mẽ, I, by me; *mā*, me, to me; *māṇō*, my; *āmu*, *āmũ*, we, by us; *āmā*, us, to us; *āmᵃṇō*, our.

Tu, *tũ*, thou, by thee; *tuwā*, thee, to thee; *tūṇō*, thy; *tumī*, you, by you; *tumā*, you, to you; *tumᵃṇō*, your.

Tē, *tō*, he, that, etc.; *tēṇē*, by him; *tā*, *tē*, him, it, etc.; *tāṇō*, of him, etc.; *tē*, *tĩ*, they; *tĩ* or *tēṇē*, by them; *tiyā-mã*, in them; *tāṇō*, of them.

Ō, this; plural *ē*. *Jē*, who, what, plural *jĩ*. *Kuṇ*, who? *kā*, *kahā*, what? *kōṇē*, by anyone.

The present tense of the verb substantive is as follows:—

Sing.	Plur.
1. *āhẽ*, *ãhē*, *ãy*, *ãē*.	*āhũ*, *ãũ*.
2. *āhē*, *āy*, *āē*.	*āhā*, *ā*.
3. *āhē*, *āy*, *āē*.	*āhē*, *āy*, *āē*.

The Past Tense is *atō* (-*ā*, -*ī*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhaṇᵃjāh*, learn (imperative); *karᵃjāh*, do (imperative); *māgeh*, thou mayest ask.

The following is the present tense of the verb *baḍ⁰wũ* (imperative *baḍāw*), to beat.

Sing.	Plur.
1. *baḍ⁰vẽ̄.*	*baḍ⁰wũ.*
2. *baḍ⁰vē.*	*baḍ⁰wā.*
3. *baḍ⁰vē.*	*baḍ⁰vē.*

The present definite is formed from the present participle. Thus, *tu baḍaṭētā baḍ⁰vētāē,* thou strikest; *āmi baḍaṭ⁰tā,* we strike; *tumī baḍaṭ⁰tā,* you strike. The ver substantive is added in order to form a present definite; thus, *mẽ marētāy,* I am dyin

The form *baḍaṭētā* or *baḍ⁰vētā,* striking, corresponds to Marāṭhī forms such ι *mārīt,* striking. It will be seen that the plural is formed from a participle *baḍaṭ⁰tι* which corresponds to Marāṭhī *mārat.* The use of different forms in the singular and tl plural is perhaps due to the influence of the old present. Some lists of words whic have not been reproduced record forms such as *mẽ karẽt-āhē,* I do; *hami mārūt-āhũ,* w strike. Such forms look like a compromise between the Gujarātī and Marāṭhī form and are perhaps the first step towards the distinguishing of the singular and plural form just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. Tl initial *h* is combined with the final *t* of the present participle into one letter, *th* (थ Thus, *mẽ baḍ⁰vēthatō,* or *mẽ baḍ⁰vē thatō,* I was striking.

The future of *baḍaṭ⁰wũ* or *baḍ⁰wũ,* to strike, is formed as follows :—

Sing.	Plur.
1. *baḍ⁰ṭĩ̄, baḍ⁰vĩ̄.*	*baḍ⁰ṭũ, baḍ⁰wũ.*
2. *baḍ⁰ṭīh, baḍ⁰vīh.*	*baḍ⁰ṭā, baḍ⁰wā.*
3. *baḍ⁰ṭī, baḍ⁰vī.*	*baḍ⁰ṭī, baḍ⁰vī.*

Besides this, we also find forms such as *ākhĩ̄h,* I will say.

Tenses are formed from the past participle in the usual way, transitive verbs takin the passive construction. The past participle is formed by adding *nō, ō (yō),* or *ēlō* Thus, *paḍ⁰nō,* he fell; *gō,* he went; *gōā* or *guā,* they went; *mẽ baḍ⁰ṭyō,* I struck *tēṇē baḍ⁰wō* or *baḍ⁰vēlō,* they struck. Note forms such as *āikhā̃,* for *ākhyā̃,* it was said Such also occur in the Gujarātī of Surat.

‘ I have struck ’ is *mẽ baḍ⁰wō-āhē.* Or *vī* or *bī* may be added to the past participle. as in *kadhēlā-bī,* they have been made.

Amongst irregular past participles, we can quote *dēdhēlō,* given; *kadhēlō,* done; and *gō,* gone.

Verbal nouns, such as *karũ,* to do; *chārũ-lāg,* in order to tend, point to the influence of Marāṭhī. Besides we also find forms such as *baḍaṭ⁰wũ* or *baḍ⁰wũ,* to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

DHŌḌIĀ DIALECT.   (DISTRICT SURAT.)

SPECIMEN I.

Kuṇī-ēk   mānⁿḵāē   bē   pōhā   atā.   Tyā-mā   āyⁿtē   pōhē   bāh
A-certain   to-man   two   sons   were.   Them-among   by-the-younger   son   father

āgaḷ   āikhā̃,   'bāhā,   jē   mīlⁿkat   māṇē   bhāg   āvē   tī   mā
to   it-was-said,   'father,   what   property   to-my   share   comes   that   me

dē.'   Tēṇē   jātⁿnī   mīlⁿkat-nā   bhāg   pāḍī   dēdhā.   Ghaṇā
give.'   By-him   his-own   property-of   shares   having-caused-to-fall   were-given.   Many

dīh   unā   nāhī   ulā-mā̃   badhā̃   ēkathā̃   karī   dēdhā̃   nē
days   passed   not   that-much-in   all   together   having-made   was-given   and

āghē   muluk-mā̃   phīrū   gō,   nē   tā̃   chhuṭā-ḵāthē   pōtēō
a-far   country-into   to-journey   he-went,   and   there   riotousness-with   his-own

badhō   paiḵō   uḍāḍī   lāikhō.[1]   Jyār   tō   badhā̃   kharchī
all   pice   having-squandered   was-thrown.   When   he   entirely   having-expended

rahⁿnō,   tyār   tīā   muluk-mā̃   bhārē   dukāḷ   paḍⁿnō,   nē   tiyā   tāṇ
remained,   then   that   country-in   a-mighty   famine   fell,   and   to-him   want

paḍū   lāgī.   Tō   gō   nē   tīā   gām-nā   ēk   ḵērī   mānⁿḵāē   tā̃
to-fall   began.   He   went   and   that   village-of   one   citizen   to-man   near

ranō.   Tēṇē   tāṇē   khētⁿrā-mā̃   bhōṇḍē   chārū-lāg   dawⁿḍyō.   Jē
remained.   By-him   his   fields-into   swine   to-feed   he-was-sent.   What

chhālē̃   bhōṇḍē   khāyathatē   tē   khāīnē   tāṇā   pēṭ   bharⁿtā̃,
husks   swine   eating-were   that   having-eaten   his-own   belly   he-would-have-filled,

tē   puṇ   tīā   kōṇē   dēdhē   nāhī.   Jyār   tīā   bhān   āwⁿnā
that   even   him   by-anyone   was-given   not.   When   to-him   senses   came

tyār   tī   āikhā̃,   'māṇē   bāh-nā   badhā̃   hāḷiā̃   khāwⁿnā   jaḍētāy,
then   he   said,   'my   father-of   all   hired-servants   to-eat   is-got,

nē,   wāwⁿlī   karētā̃y,   nē   mē̃   bhukhē   marētāy.   Mē̃   ūṭhī̃   māṇē
and   saving   they-do,   and   I   with-hunger   am-dying.   I   will-rise   my

bāh-nē   tā̃   jāī̃,   nē   ākhī̃,   "bāhā,   mē̃   tuṇā   nē
father-of   near   will-go,   and   will-say,   "father,   by-me   thy   and

Parⁿmēḵarā̃   pāp   kadhā̃   āy,   mē̃   tuṇō   pōhō   ākhⁿwāḍu-nō   kāmⁿnō   nāhī;
of-God   sin   done   is,   I   thy   son   to-be-called   worthy   am-not;

mā   tuṇā   hāḷiā̃   kāṇī   rākh."'   Tī   ūṭhⁿnō   nē   bāh-nē   pāhē   gō.
me   thy   hired-servant   like   keep."'   He   arose   and   father-of   near   went.

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[1] Gujarātī *nākhyo.*

[No. 41.]

INDO-ARYAN FAMILY.   CENTRAL GROU

BHĪLĪ OR BHILŌḌĪ.

DHŌḌIĀ DIALECT.   (DISTRICT SURA

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌḌIĀ DEBTOR, AND HIS EDUCATED SON.

Dēw-chand. Alāō, Kikᵃlā Bhikhāriā.
Dēw-chand. Hulloa, Kiklā Bhikhāriā.

Kikᵃlā. Kuṇ-āē, rā ?
Kiklā. Who-is-(it), O ?

D. Ō tē mē̃, tūṇō ẖēṭ Dēw-chand. Bār ughāḍ ₁
D. This verily I, thy banker Dēw-chand. Door open a₁

bāhēr āw.
outside come.

K. Kuṇ ? H̱ēṭ kā ? Ahā̃, kā kām paḍᵃnā̃ ₁
K. Who ? Banker (is-it) ? Ah, what business fell th

ulīē rātī-nō tuwā̃ āwᵃwā̃ paḍᵃnā̃ ?
at-so-much night-of to-thee coming fell ?

D. Chāl, māṇā māgᵃṇā rupiyā nē viyāj dē.
D. Come, my owed rupees and interest give.

K. Tē kahā rupiyā tũ māgē ?
K. Those what rupees thou demandest ?

D. Ăyāk,[1] chāḷīẖ rupiyā tuwā̃ bal dēwāyᵃḍō tāṇā
D. Hear, forty rupees to-thee bullock was-caused-to-be-given of-tha₁

nē rupiyā ẖāṭ tuṇē bhāwā pannāwũ lāg dēdhēlā tē ; n
and rupees sixty thy brother to-marry for were-given those; a₁

rupiyā vīẖ tuwā̃ khāwᵃṭiā dēdhēlā tē ; ē badḷ
rupees twenty to-thee for-subsistence were-given those; these alḷ

miḷīnē rupiyā dōdh-ẖō lāw.
having-been-united rupees one-and-a-half-hundred bring.

K. Mē̃ tuwā̃ māṇē khēṭᵃrā̃-mā̃-thī tīn hārā bhāt dēdhēlā̃ ;
K. By-me to-thee my fields-in-from three hārās rice were-given

tē kā̃ guā ?
those where gone ?

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[1] The Marāṭhī *aik*.

D. Tāṇā   rupiyā chāḷīḫ viyājā-mā̃ gaiṇā ; tō   kharā.
D. Of-them   rupees forty   interest-in went ; that true.

K. Hē̃. Ulā badhā rupiyā daḫ mahinā viyājā-mā̃   kā ?
K. Eh. So   many   rupees ten   months interest-in what ?

D. Tūṇā   Dēw-ḫam   ḫāṭ   rupiyā viyājā-mā̃ vētāē. Tiyā-mā̃-thā̃
D. (By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from

vīḫ   rupiyā tūṇē   chhūṭ   mēyªlī.   Tū   māṇō jūnō asāmī āhē,
twenty rupees to-thee remission was-allowed. Thou my   old   client art,

tē-thī.
that-from.

K. Rākh. Māṇē pōhā Raḍªkā ḫāḍũ   dē.   Ō   bhaṇªnēlō āē, nē
K. Wait. my   son   Raḍkā to-call allow. He   educated   is, and

tō   hisāb   gaṇī.   Raḍªkā. Jī̃-jī̃   nāṇā   tuwā̃   wakhātē-wakhātē
he   the-account, will-count. Raḍkā.   Whatever moneys to-thee from-time-to-time

dēdhēlā̃,   tī̃   tuṇē   chōpªdā-mā̃   jamā   kadhēlā-bī kā   nāī ?
were-given, those by-thee account-book-in credit made-are   or   not ?

D. Lē, jōnī ō   tuṇō hisāb.
D. Take, see this thy   account.

R. Tuṇē   dēdhēlī rakām jamā   kadhēlī kā̃   āē ? Tũ
R. To-thee given   sums   credit made   where is ? Thou

khōṭā̃-khōṭā̃   lakhīnē   āmā garīb mānªḫā̃ ṭhagē.   Tũ
false-false-things having-written us   poor   men   robbest. Thou

mā̃gēh   tē   rupiyā pachāḫ būṭhā.   Tũ   Phōjdārāē   pāhē   tē
mayest-claim those rupees fifty   simply. Thou Police-officer near   verily

chāl tuwā̃   mālam   paḍē.
come to-thee evident   it-will-fall.

D. Chāl, rupiyā pachāḫ puṇ   dē   kā   nāī̃
D. Come, rupees fifty   at-any-rate dost-thou-give or   not

dē ?
dost-thou-give ?

R. Pachāḫ tē-kharā mā   pō̃ch   dē,   nē   tuṇā paiḫā chhēḍē
R. Fifty   truly   to-me receipt give, and thy   pice   in-skirt

bā̃dh.
tie-up.

D. Raḍªkā, tũē   tē   thōḍā̃   lakhªtā̃   wāchªtā̃   ḫīkhªnō.
D. Raḍkā,   by-thee verily in-a-little in-writing in-reading it-was-learnt.

Māthē̃   ghaṇō phāṭī-gōh   kā ? Tumā nihāḷī-mā̃   bhaṇªbī
Therefore much   bursting-thou-wentest what ? You   schools-in having-taught

bhaṇªbīnē   harkārē   ī̃   kōhā̃   ũdhā̃   karī-mēyªlā.
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhaṇªjāh tē   āmu kā   karũ ?
You   learn   then we   what may-do ?

| R. | Tumī | karᵃjāh, | tahã̃ | bharᵃjāh. | Ḥarkārē̃ | t |
| R. | *You* | *may-do,* | *that* | *you-may-gather.* | *By-the-Government* | *ver* |

ājã̃-j   kadhã̃-āhē.
good-very   done-is.

FREE TRANSLATION OF THE FOREGOING.

1. *Dēo-chand.*—Hullo ! Kiklā Bhikhāriā.
2. *Kiklā.*—Who are you ?
3. *D.*—I your Banker. Open the door and come out.
4. *K.*—Ho ! Is it you Sēṭh ? What brings you here so late at night ?
5. *D.*—Well, bring the money you owe me with the interest.
6. *K.*—What amount do you want ?
7. *D.*—Look here ! R40 for the bullock I got you, R60 given to you for marryin your brother, and R20 given to you for subsistence. Bring R150 in a̤
8. *K.*—What became of the 3 *hārās*[1] of rice I gave you from my fields ?
9. *D.*—Well ! I set off R40 on that account against the interest.
10. *K.*—Hum ! So many rupees for interest of 10 months ?
11. *D.*—I swear by your patron God that the interest amounts to R60 ; but I allo you a remission of R20 therefrom, as you are my old client.
12. *K.*—Wait ! Let me call my son Raḍkā. He is educated and will cast up th accounts.
13. *Raḍkā.*—Have you credited in your account book the sums paid to you fro: time to time, or not ?
14. *D.*—See. Here is the account !
15. *R.*—Where are the amounts paid credited ?
    You keep false accounts and cheat us poor people. Your due comes t simply R50. Just come to the police court and you will see.
16. *D.*—Well, do you want to pay R50 even or not ?
17. *R.*—R50, by all means. Pass a receipt and take your money.
18. *D.*—Raḍkā ! As you have just learnt to read and write, have you got win in your head, eh ? What humbug has Government started by educat ing you ? What shall we do when you take to real learning ?
19. *R.*—You will reap what you sow. The Government has after all done the righ thing.

[1] A *hārā* is the name of a corn measure. Twenty-one maunds = one ' big hārā,' and 7 maunds one ' small hārā.'

KŌṄKAṆĪ.

The Kōṅkaṇīs are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows :—

Nawsari	5,613
Surat Agency	125,000
Surgana	9,000
Nasik	78,000
Khandesh	15,000
TOTAL	232,613

The Kōṅkaṇīs consider themselves as superior to the Bhīls and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Ṭhākurs.

The Kōṅkaṇī dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marāṭhī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāṭhī dialect. The influence of Marāṭhī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Kōṅkaṇī dialect is Gujarātī, or rather Gujarātī Bhīlī.

There is a strong tendency to nasalize vowels. Thus, āhā and āhã̄, he is; ra and rã, a particle of frequent use in queries and exhortations. Compare the corresponding rē in the Magahī dialect of Bihārī (Vol. v, Pt. ii, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī. Occasionally, however, and especially in Dharampur, we find forms such as mānᵃsā-lā, to a man.

The suffixes of the dative are nē and lā; those of the genitive nā and chā; thus, bāhās-chā and bāhās-nā, of the father. The suffix chā of the genitive does not, however, seem to occur in Nawsari. Similarly we find ghōḍō and ghōḍā, a horse, and so on.

' My ' is mā-nā and mā-jā, or mājhā.

The past tense of finite verbs is usually formed as in Gujarātī Bhīlī; thus, gīyā, he went ; paḍnō, he fell. Note that the neuter form ends in ã̄ as in the Marāṭhī of the Konkan ; thus, sāṅgã̄, it was said. Marāṭhī forms such as jhālā, he became; mārᵃla, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marāṭhī ; thus, kuṭīn, I shall strike ; ākhan, I shall say.

The plural of the imperative is formed as in Marāṭhī ; thus, ghālā, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīlī, and sometimes as in Marāṭhī ; thus, karīnē, having done ; wāṭun, having divided. In Bansda we also find forms such as khāi-han, having eaten; compare Khāndēśī khāi-san, and the change of s to h in the Gujarātī Bhīlī of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāṭhī elements. The second one is a short conversati between two Bhīls received from Surgana, for which I am indebted to Mr. A. H. Simcox, I.C.S. It is more mixed up with Marāṭhī. Mr. Simcox, however, states th this may to some extent be due to the fact that the young chiefs who assisted hi in preparing it had been educated in Marāṭhī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal S(received from Dharampur. The Marāṭhī element is here exceptionally strong. This ma however, be due to similar reasons as those just alluded to with regard to the Surgai specimen.

[No. 42.]

INDO-ARYAN FAMILY. CENTRAL GROUP

BHĪLĪ OR BHILŌḌĪ.

KŌṄKAṆĪ DIALECT. (NAWSARI, BARODA STATE.

SPECIMEN I.

Ēk mānus-nē dōn pōsā hōtā. Tē-mā̃-nā lāhānā-nē bās-lā
One man-to two sons were. Them-in-of the-younger-by father-to

ākhā̃, 'rupīā-nā mā-lā bhāg dē.' Tēh-nē tēh-lā paisā
it-was-said, 'money-of me-to share give.' By-him them-to money

vēchī dīdhā. Thōḍā dīs puṭhī lāhānā pōsā sārā̃ ēkᵃthā̃
having-divided was-given. A-few days after the-younger son all together

karīnē dusᵃrē mulᵃk-mā̃ gīyā. Tēnē taṭh majā-mā̃ paisā
having-made another country-in went. By-him there pleasure-in money

khōvī dīdhā, tā̃hā̃ tē dēs-mā̃ dukāḷ paḍᵃnō. Nē
having-frittered was-given, then that country-in famine fell. And

tē-nē taṭh aḍᵃchaṇ paḍᵃnī. Tā̃hā̃ tē tē dēś-mā̃-nā ēk janā-nē
him-to there distress fell. Then he that country-in-of one person-to

taṭh jāinē rahᵃnō. Tēnē tēnā pōtānā khēt-mā̃ bhūḍ chāru-lā
there having-gone lived. By-him his own field-in swine graze-to

dawᵃdyō. Jē sī̃g bhūḍ khāhᵃtā̃ tē-mā̃-thī pōtā-nā pōṭ bharu-lā
he-was-sent. What husks swine ate that-in-from his-own belly fill-to

marᵃjī hōinī; paṇ kōnhī tē-lā kā̃hī dīhā̃ nāhī̃. Tō
wish became; but anyone-(by) him-to anything was-given not. He

hūsīyār hōt, tēwā̃ ākhā̃ kē, 'mā-nā bās-nē kēwᵃḍāk kamārā
sensible became, then it-was-said that, 'my father-to how-many servants

āhās, nē bhākhar paṇ khūb āhā; paṇ mā tō bhūkē marā̃-hā̃.
are, and bread also much is; but I indeed by-hunger dying-am.

s 2

Mā   uṭhīnē   mā-nā   bāsā-pā   jēn   nē   tē-nē   jāinē
I   *having-arisen*   *my*   *father-near*   *will-go*   *and*   *him-to*   *having-gone*

ākhan,   "bā,   may   tunē   āgᵃḷ   nē   jug-nē   āgᵃḷ   pāp
will-say,   *"father,*   *by-me*   *of-thee*   *before*   *and*   *heaven-of*   *before*   *sin*

karyā̃   hē.   Ātā   tunā   mī   pōsā   kahēwā̃ū   nāhī̃,   mā-lā   tunā
committed   *is.*   *Now*   *thy*   *I*   *son*   *may-be-called*   *not,*   *me-to*   *thy*

kamārā-mā-nā   ēk   gan."'   Nē   tō   uṭhīnē   pōtā-nā   bās-pā   gīyā.
servants-in-of   *one*   *count."'*   *And*   *he*   *having-arisen*   *his-own*   *father-near*   *went.*

Tō   haju   dūr   hōtā   tā̃hā̃   tēnā   bās-nē   dīṭhā ;   tē-nē   dayā
He   *still*   *distant*   *was*   *then*   *his*   *father-by*   *he-was-seen ;*   *him-to*   *pity*

ānī,   nē   . tō   dhā̃wdīnē   bōchīē   · walᵃgī   gīyā,   nē   tē-nē   gōḷā
came,   *and*   *he*   *having-run*   *neck-to*   *having-stuck*   *went,*   *and*   *him-to*   *kisses*

dīdhā.   Pōsā-nē   tē-lā   ākhā̃   kē,   'bā,   may   tunē
were-given.   *The-boy-by*   *him-to*   *it-was-said*   *that,*   *'father,*   *by-me*   *of-thee*

āgᵃḷ   nē   jug-nē   āgᵃḷ   pāp   karyā̃   hē,   nē   tunā   pōsā   nī
before   *and*   *heaven-of*   *before*   *sin*   *done*   *is,*   *and*   *thy*   *son*   *not*

kahēwā̃ū.'   Bās-nē   pōtānā   hāḷī-nē   ākhā̃   kē,
I-may-be-called '   *The-father-by*   *his-own*   *servant-to*   *it-was-said*   *that,*

tumī   bēs   phaḍᵃkā̃   līyā   nē   ēlā-nē   sāḍā,   ēnā   hāt-lā   muddī
you   *good*   *clothes*   *bring*   *and*   *him-to*   *put-on,*   *his*   *hand-to*   *a-ring*

ghālā,   āpᵃlā   khāinē   khuśī   hōiē.   Kēm-kē   mānā   pōsā   marī
put-on,   *we*   *having-eaten*   *merry*   *shall-become.*   *Because*   *my*   *son*   *having-died*

gayᵃlā   hōtā,   tō   pāsā   jīvᵃtā   hōinā ;   tō   bhulī-gayᵃlā   hōtā,   tō   jaḍᵃnā.
gone   *was,*   *he*   *again*   *alive*   *became ;*   *he*   *lost*   *was,*   *he*   *was-found.*

Nē   āpᵃlā   sārā̃   majā   karᵃtā̃.'
And   *we*   *all*   *merriment*   *make.'*

I   wakhat   tēnā   mōṭhā   pōsā   khēt-mā̃   hōtā,   tō   ghar-nē   waṅgᵃyē
This   *time*   *his*   *eldest*   *son*   *field-in*   *was,*   *he*   *house-of*   *near*

pōhōchyā,   tā̃hā̃   tēnē   nāchᵃtā   tathā   gātā   āikᵃnē.   Tēnē
arrived,   *then*   *by-him*   *dancing*   *and*   *singing*   *was-heard.*   *By-him*

ēk   hāḷī-lā   wāhārīnē   sōḍā̃,   'i   kāy   āhā ?'   Tēnē
one   *servant-to*   *having-called*   *it-was-asked,*   *'this*   *what*   *is ?'*   *By-him*

ākhā̃   kē,   'tunā   bhāu   ānāh,   tunā   bās-nē   mōṭhī   mējᵃbānī
it-was-said   *that,*   *'thy*   *brother*   *has-come,*   *thy*   *father-by*   *a-great*   *feast*

karīh,   kēm-kē   tēnā   pōsā   tē-nē   jīsā   hōtā   tīsā   pāsā   maḷᵃnā.'
has-been-made,   *because*   *his*   *son*   *him-to*   *as*   *was*   *so*   *again*   *was-obtained.'*

Ē   āikīnē   tō   ragᵃwāyᵃnō.   Tē-lā   ghar-mā̃   ēu-lā   marᵃjī   nāhī̃
This   *having-heard*   *he*   *became-angry.*   *Him-to*   *house-in*   *come-to*   *wish*   *not*

hōtī.   Tē-nē   bās-nē   bāhār   ēinē   samᵃjāwyō ;   paṇ   tē-lā
was.   *His*   *father-by*   *outside*   *having-come*   *he-was-persuaded ;*   *but*   *him-to*

gōṭh   ākhᵃtā̃   bās-lā   ākhā̃   kē,   'hēd,   mā   hāḍā̃   warᵃsā̃
story   *telling*   *father-to*   *it-was-said*   *that,*   *'see,*   *I*   *so-many*   *years*

hŏinā   tarī   tunī   chāk^arī   karīh,   tunī   bōlī   may   kŏī-
became   *yet*   *thy*   *service*   *has-been-done,*   *thy*   *bidding*   *by-me*   *any-*

chhŏḍi   nāhĩ.   Tē-paṇ   mānā   dŏstār-nē   khuśī   karu-
has-been-abandoned   *not.*   *However*   *my*   *friend-to*   *merriment*   *make-*

ēk   lāhān   bŏk^aḍẽ   paṇ   nāhĩ   dīdhã;   paṇ   ā   tunā   pŏsā-
one   *small*   *goat*   *even*   *not*   *was-given;*   *but*   *this*   *thy*   *son-b*

arām^achãd-nī-sāthē   tunā   paisā   khŏvī   dīdhā,   tŏ   ānā   tã
harlots-of-with   *thy*   *money*   *having-frittered*   *was-given,*   *he*   *came*   *th*

paṇ   mŏṭhī   mēj^abānī   karī.'   Tēnē   ākhã   kā,   ' pŏsā   tû
even   *great*   *a-feast*   *was-made.'*   *By-him*   *it-was-said*   *that,*   ' *son,*   *th*

mānē-hārē   dīs^alā   rēhēs,   nē   mānā   i   sārã   tunā-j.   Tu-l
me-of-with   *always*   *livest,*   *and*   *my*   *this*   *all*   *(is)-thine-certainly.*   *Thee-*

tŏ   khuśī   hŏi-lā   jŏijē,   nē   khuśī   karu-lā   jŏijē.   Ŏ
indeed   *gladness*   *become-to*   *is-proper,*   *and*   *merriment*   *make-to*   *is-proper.*   *Th*

tunā   bhāu   marī   gay^alā,   tŏ   pāsā   jīv^atā   hŏinā;   nē   bhulī-gay^al
thy   *brother*   *having-died*   *was-gone,*   *he*   *again*   *alive*   *became;*   *and*   *lost-went,*

tŏ   jaḍ^anā.'
he   *was-found.'*

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

(KŌṄKAṆĪ DIALECT.)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)   (STATE SURGANA.)

A.— Arã,	tũ	kōn	āhãs,	rã ?	
A.—Hallo,	*thou*	*who*	*art,*	*eh ?*	

B.—Mī	bhīl	āhũ.
B.— I	*bhīl*	*am.*

A.—Tujā	nãw	kāy	rã ?
A.—Thy	*name*	*what*	*eh ?*

B.—Tānyā.
B.—Tãnyā.

A.— Tũ	kōṭhã	(or, kukaḍa)	jātōs,	rã ?
A.— Thou	*where*	(or, *whither*)	*goest,*	*eh ?*

B.—Mulhēr-lā	jātuya.
B.—Mulher-to	*I-go.*

A.—Mulhēr	mahā	lāmb	āhã.	Atha	rāt-chī	rāt	rahāy,
A.—Mulher	*great*	*distant*	*is.*	*Here*	*night-of*	*night*	*stay,*

(*or* was).
(*dwell*).

B.—Mā-la	tataḍī-chā	kām	āhã.	Ākhũ	mājī	atha	khāyā-piyā-chī
B.—Me-to	*urgency-of*	*work*	*is.*	*Also*	*my*	*here*	*eating-and-drinking·of*

kāy   sōīrã ?
what   *convenience ?*

A.—Mī	karīn	yawasthā.
A.— I	*will-make*	*arrangement.*

B.— (Pan)	· tũ	kōn	āhãs,	rã ?
B.- ·(But)	*thou*	*who*	*art,*	*eh ?*

A.—Mī	athalā	kāṭhyā	āhũ.
A.— I	*here-of*	*stick-man*	*am.*

B.— Chāl-rã	mā-la	gharĩ	ghēūn.
B.—Go-then	*me-to*	*to-home*	*having-taken.*

A.—Arara,   tū   ta   lăgªḍā āhăs rā,   tu-lā   kāy   jhhāla,   :
A.— Alas,   thou   then   lame   art   eh,   thee-to   what   has-become,   e

B.—Mājē   pāyãt'   kã̄ṭā   muḍªlā   (rutªlā)   āhă.   Atha   dhāvī
B.—Mine   in-foot   a-thorn   broken   (pierced)   is.   Here   a-barbe

āhă   rā ?
is   what ?

A.— Hōy.   Atha   bēs   (huśâr)   dhāvī āhă.   Tō   udyā   sakā,
A.— Yes.   Here   good   (clever)   barber   is.   He   to-morrow   morni

tujā   kāṭā   kāḍhīl.
thy   thorn   will-extract.

B.— Athun   Mulhēr   kitik   (kōḍāk)   lāmb   āhă,   rā ?
B.— From-here   Mulher   how-much   (how-great)   distant   is,   eh ?

A.—Dahā   kōs,   isa   pēnā.
A.— Ten   kōs   twenty   miles.

B.—Ababa,   mā-la   lăgªdyā-la   hōḍā   lāmb   yōk   disắt   kasă   jāwā-jīl.
B.— Well,   me-to   lame-one-to   so-great   far   one   in-day   how   can-be-gone

A.— Tu-lā   pāyī   chālū-lā   nĭhĭ   paḍat.   Hā   mārag   bhāɪ
A.— Thee-to   on-foot   walk-to   not   falls.   This   road   grea

wāhat.   Tu-la   ekād-jan   gāḍī-war   bisūn   .   ghēīl.
is-borne.   Thee-to   someone   carriage-on   having-sat   will-take.

B.— Bēs,   chal.   Apªlyā   gharā   jāũ,   ān   (hārī)
B.— Well,   proceed.   Our-own   to-house   will-go,   and   (together)

jēũ.
will-dine.

FREE TRANSLATION OF THE FOREGOING.

A.—Hallo, who are you ?

B.—A Bhīl.

A.—What is your name ?

B.—Tānyā.

A.—Where are you going ?

B.—To Mulher.

A.—Mulher is very far off. Stay here for the night.

B.—I have some urgent business there, and who would give me food here ?

A.—I will.

B.—But who are you ?

A.—I am the watchman here.

B.—Well, take me to your house.

A.—Hallo, you are lame ; what is the matter ?

B.—I have a thorn in my foot; is there a barber here ?

A.—Yes, there is a good barber here.   He will pull it out for you in the morning.

B.—How far is Mulher ?

A—About ten kōs, or say twenty pēnā.[1]

B.—How will a lame man as I am be able to walk so far in a day ?

A.—You will not have to walk.   This road is much used for traffic.   Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

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[1] A *pēnā* is the distance a man will go with a load on his head without resting.   The people have no clear conception of distance and seldom use the word *kōs*.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌḌĪ.

KŌṄKAṆĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ek-kōṇī   mānᵃśā-lā   dōn   pōrᵃghā   hōtā ;   an   tyāntᵃlā   dhākᵃlā-nī
A-certain   man-to   two   sons   were ;   and   them-in-of   the-younger-by

āpᵃlē   bahās-lā   sāṅgᵃlā̃   kĩ,   'bahās,   mājhā   wā̃ṭā-chā   īl   tō
his-own   father-to   it-was-said   that,   'father,   my   share-of   will-come   that

māl   mā-lā   dyā.'   An   tyā-nī   padar-chī   milᵃkat   tyān-lā
property   me-to   give.'   And   him-by   his-own   property   them-to

wāṭun   dilī.   An   bahu   dīwas   na   jhālā   hōḍã̄t   tē
having-divided   was-given.   And   many   days   not   passed   in-that   that

dhākᵃlā   pōrᵃghā-nī   saghᵃḷā̃   gōḷā   kēlā̃   an   bahu   dūr   dēśā-chī
younger   son-by   all   collected   was-made   and   very   distant   country-of

wāṭ   dharᵃlī ;   an   tatha   wāiṭ   gōthĩt   padar-chī   saghᵃḷī   milkat
way   was-taken ;   and   there   bad   living-in   his-own   all   property

nāśᵃlī ;   an   tyā-nī   jar   saghᵃḷā̃   kharᵃchun   ṭākᵃlā̃   tāhā̃
was-squandered ;   and   him-by   when   all   having-spent   was-thrown   then

tē   dēśã̄t   mōṭhā   kāḷ   paḍᵃlā,   an   tyā-lā   aḍᵃchan   paḍāē   lāgᵃlī ;
that   in-country   great   famine   fell,   and   him-to   difficulty   to-fall   began ;

an   tē   dēś-chā   ēk   jumīdārāē   tatha   jāun   rahalā ;   an   tyā-nī
and   that   country-of   one   citizen's   there   having-gone   lived ;   and   him-by

tyā-lā   sētã̄t   ḍukᵃrā̃   chāru-lā   dawāḍᵃlā.
him-to   in-the-field   swine   feed-to   was-sent.

Naikᵃḍī and Kōṅkaṇī may be considered as the last links in the chain connecting the Bhīlī of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōṅkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhīl dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows :—

T

PANCHĀḶĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchāḷī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchāḷī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son; *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āṅg-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*; thus, *chāṅgᵃlyā mānus-na*, of good men.

The case of the agent is formed by adding *nē, na,* or *ē;* the dative by adding *na;* the locative by adding *ma*, etc. Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way.

There is apparently no neuter gender. Compare *gānō aiku āi*, singing to-hear came; *pēṭ bharē asᵃtu*, he would have filled his belly; *i-na ēk nōkar-na puchī*, he asked a servant.

Pronouns.—'I' is *hũ* as in Gujarātī and Mālvī; 'my' is *mārā;* 'thy' *tārā* and *tōrō;* 'his' *u-na;* 'your' *tumārō*, and so on. Note also *ō*, he; *u-na* and *tī-nē*, by him; *yē*, this; *yē-kyō*, to this; *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō;* 2, *hōtās;* 3, *hōtō, hōtā, thō,* and *huyā;* plural, 1, *hōtō;* 2, *hōtā;* 3, *hōtā.*

The present tense of finite verbs is formed by adding *chha* to the old present; thus, *hũ jāu-chha*, I go; *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hũ maras*, I die; *tu rahi-ch*, thou remainest; *ō āwas*, he comes; *hāmī mārū*, we strike; *hũ māras chhē*, I am striking.

The past tense is formed by adding the suffixes *ā or yā;* thus, *ō lāgyā*, he began; *gayō, gayā*, he went; *rahā*, he remained; *ō didu nahi*, that was not given; *hũ tāri śēwā kari*, I did thy service, etc.

There are only a few instances of a future. Thus, *kawhas*, I will say; *mārūs*, I will strike; *hāin*, I shall be; *āpuṇ ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpuṇ khāī pīī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *sukᵃwā*, to say; *karāwā* and *karwā-nā*, to make; *adᵃchan padyā lāgī*, distress began to arise. In *poshākh āṅg-ma mēlᵃnō*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *vā.*

The conjunctive participle is formed as in Khāndēśī. Thus, *wāṭī*, having divided; *achīn*, having been; *karin*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of t
character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌḌĪ.

PANCHĀḶĪ DIALECT.

(MELKAPUR TALUKA, DISTRICT BULDANA.)

Ēk mānus-na bē pōryā hōtā. Nānhō pōryā bā-na kaïchha
One man-to two sons were. The-younger son father-to says

kī, 'bā, mārā hiśā-nī dhan-daw*lat ma-na da.' Bāp-nē
that, 'father, my share-of wealth-property me-to give.' Father-by

bēwa-na bī wāṭī dīdī. Thōḍyā-ch din-tī nhānhō
the-both-to even having-divided was-given. A-few-only days-after the-younger

pōryā sam*dhī jīn*gānī dēs-par lē gayō. Wa whā
son all property another-country-to having-taken went. And there

tī-nē chain-bājī karin it*lī bī uḍāī nākhī;
him-by merry-making having-made so-much even having-squandered was-thrown;

u-na sam*da paisō yē ritan kharch hui gaya, maṅg ō
him-by all money this in-manner spent having-been went, then that

das-ma mōṭō kāl padyā. Maṅg u-na ghanī aḍ*chan
country-into great famine fell. Then him-to great difficulty

padyā lāgī. Maṅg ēk nāghar gayā rahā. Maṅg ō mānus-nē
to-fall began. Then one (to-)citizen he-went lived. Then that man-by

āp*lu wāwar rākh*na mēlē-chha. Whā̃. ō mānus-na ḍuk*rē khāi
his-own field to-watch he-put-is. There that man-by by-swine having-eaten

nākhīs kōṇḍā-par khuśī-tī pēṭ bharē as*tu, ō kōnā
left husks-on willingly belly filled might-have-been, that by-any-one

u-na didu nahi. Tawānā ḍōḷā ugh*dyā, tawā ō āp-nē suk*wā
him-to was-given not. Then eyes opened, then he to-himself to-say

lāgyā, 'mārā bāp-nā kit*nu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved

paṇ hū bhukkī maras. Mhārā bāp-kan jāī kawhas kī, "bā,
but I hungry die. My father-to having-gone I-will-say that, "father,

hū tumārō wa Dēw-nā ghanā gunhāgār chha. Hū tārā pōryā kawhā-nā
I your and God-of great guilty am. I thy son be-called-to

barābar   nahi.   Ātā   ma-na   ina-upar   mōḷᵃkari-nigata   wagāw." ʼ
fit   *am-not.*   *Now* *me-to* *hence-forth* *a-hired-servant-like* *treat." ʼ*

Yawã̄   ichār   karin   maṅg   āyō.   U-na   bāp-tī   dur-tī
Thus   *a-thought* *having-made* *then* *came.* *Him-to* *father-from* *far-off-from*

juī   u-na   dayā   āwas,   u-na   bēṭā-na   gaḷ-ma   miṭī   mārī
seeing *him-to* *pity* *comes,* *him-by* *son-to* *the-neck-on* *embracing* *was-struck*

u-na   bōkā   līdā.   Pōrē   bāp-na   kayēchha, ʻbā,   ma-na   Dēw-nō
him-by *a-kiss* *was-taken.* *Son* *father-to* *said,*   *ʻfather,* *me-by* *God-of*

wa   tōrō   ghanō   apᵃrukh   karī ;   ātā   tāru   pōryā   kawā-nā   barābar
and   *thine* *great* *fault*   *was-made ;* *now* *thy*   *son*   *be-called-to* *fit*

nahi.'   Bāp-na   chākᵃrā-na   kawhā   kī,   ʻ chāṅgᵃlō pōshākh   thāṭ-tī
I-am-not.'   *Father-by*   *servants-to* *it-was-told* *that,* *ʻgood*   *a-dress* *state-with*

āṅg-ma   mēlᵃnō ;   hāt-mō   āṅgᵃṭī,   pag-mō   jōḍō   ghāl, kahi,   āj
on-body   *should-be-put ;* *on-hand* *a-ring,* *on-foot* *a-shoe* *put,* *having-said,* *to-day*

āpun   khāī-pīī   majā   kari.   Mārō   bēṭō   āj-kantī
we   *having-eaten-and-drunk*   *merriment* *shall-make.* *My*   *son* *to-day-until*

gayō   samajᵃtā-thā,   āj   phirī   āyō ;   jē   nahi   huyᵃtō,   tō
was-gone *I-was-understanding,* *to-day* *back* *came ;* *who* *not* *existed,* *he*

āj   sāpᵃḍyō.'   Mhun   ānand   karāwā   lāgyā.
to-day *is-found.'*   *Therefore* *joy*   *to-make* *they-began.*

Mōṭō   pōryō   wāwar-ma   hōtō.   Ghar-kan   āyō,   ghar-mā   chālyō
The-elder   *son*   *in-field* *was.*   *House-near* *came,*   *the-house-in* *went*

nãch   tamāśā   gānō   bajāwᵃṇō   aiku   āī.   Yaju   i-na   ēk   nōkar-na
dancing   *show*   *singing* *music*   *to-hear* *came.* *And* *him-by* *one* *servant-to*

puchī.   Naukar   kaïchha,   ʻtārā   nānhā   bhāī   āyō-chha.   Ō
it-was-asked.   *The-servant* *says,*   *ʻthy*   *younger* *brother* *come-is.*   *He*

khuśālini   phirī   āyā,   bāpē   khāwā   karita.'   Yē   aikiyē
safe-and-sound   *back* *came,* *by-father* *a-feast* *is-made.'* *This* *having-heard*

u-na   rāg   āyō,   wa   ghar-ma   nā-jāy.   U-na   bāp   bāhēr
him-to *anger*   *came,* *and*   *house-into* *not-would-go.* *His* *father* *out*

āyō   wa   u-nyā   inᵃtyā   karᵃwā   lāgyā.   Ō   poāyā   bāp-kan   kawā
came   *and*   *his*   *entreaties* *to-make* *began.* *That* *son*   *father-to*   *to-tell*

lāgyā,   ʻ bā,   hũ   āj-kan-tī   itᵃlā   waras   tāri   śēwā   kari,   tārā
began,   *ʻfather,* *I*   *to-day-till* *so-many*   *years* *thy*   *service* *did,*   *thy*

hukūm   bhāgyō   nahi,   yēwᵃdu   achīna   tu-na   ma-na   wa   mārā
command   *was-transgressed* *not,* *such*   *being* *thee-by* *me-to* *and* *my*

dōs-na   chain   karᵃwā-nā   ēk   bōkᵃdu   bī   dida   nahi.   Ō
friends-to *merriment* *to-make*   *one* *kid*   *even* *was-given* *not.* *This*

nhānā   tārā   pōryā-nẽ   samᵃdī   paisō   chainᵃbājī-na   uḍāī-nākhī,   ō
younger   *thy*   *son-by*   *all*   *money*   *riotous-living-with* *was-squandered,* *he*

āyō   tarī   u-na   mējᵃwānī   karī.'   Yē-kyō   bā   kavhā   lāgyō,   ʻpōryā,
came *yet* *him-to* *a-feast* *is-made.'* *This-to* *father* *to-tell* *began,* *ʻson,*

tu   mārā   jawaḷa-ch   rahich,   jē   māra   chha   tē   tāra   chha.   Ap
thou   my   near-verily livest,   which mine   is   that   thine   is.   W

ānand   karō   hē   yug   hōtē. Tārō   bhāī   marō   thō,   jītā   huyạ
joy   should-make this proper was.   Thy   brother dead   was,   alive   becam

harāī   gayā-thā,   tō   āj   sāpᵃdyā.'
lost   gone-was,   he   to-day is-found.'

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhmaṇs of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted:—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

N is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nī gardī*, a crowd of people; *chhōkᵃryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *śuddhi-warā-mē*, on his senses; *tyā-ṇī warā-mē*, thereupon. The suffix *ṇī* in *tyā-ṇī* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā̃-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhau*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mārᵃchha*, I, thou, or he, strikes; plural, 1, *mārᵃjēchh*, 2 and 3, *mārᵃtēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mārᵃtēch*, they strike.

The past tense is formed as in Khāndēśī. Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

'To strike' is given as *mārᵃwa*, and the future of that verb is, singular, 1, *mārᵃsū*; 2, *mārᵃsī*; 3, *mārai*; plural, 1, *mārᵃsū*; 2, *mārᵃsō*; 3, *mārᵃtī*.

Note finally the form *khuśī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

INDO-ARYAN FAMILY.   Central Group.

BHĪLĪ OR BHILŌḌĪ.

Ranāwaṭ Dialect.   (Burhanpur Tahsil, District Nimar.)

Kōṇī-ēk manus-lē dōn chhōkᵃrā chhā.   Tyā-mā-thī   nhānā   bāp-lē
A-certain man-to two sons were. *Them-in-from the-younger the-father-to*

mhanᵃwā lāgā, 'bābā, jō-kā̃hī jamān hissā māṇī hissā-majhār
to-say begān, 'father, what-ever of-property share my share-into

yē   tō   dĕ.'   Phirī   tyāyē   tyāt-lē   jamā   wāṭī   dinī.
comes   that   give.'   Then   by-him   them-to   property   having-divided   was-given.

Phirī   thōḍā   dis-thī   nhānā   chhōkᵃrā   awᵃghī   jamā-karīnē   dūr
Then   few   days-after   the-younger   son   all   having-collected   far

dēś-lē   chālᵃnā   gyā.   Aṅkhō   tĕṭha   udhaḷ-haṇḍī   karīnē   pās-nī
a-country-to   going   went.   And   there   spendthriftness   having-done   near-of

jamā   khōī   dinī.   Phirī   tyāyē   awᵃgha   kharᵃchī-ṭākya-
property   having-squandered   was-given.   Then   by-him   all   had-been-expended-

bād   tyā   dēś-majhār   kāḷ   paḍyā,   tyānī-thī   tyāl   mōṭhī   aḍᵃchaṇ
after   that   country-into   famine   fell,   of-that-from   to-him   great   difficulty

paḍᵃwā   lāgī.   Tarāṇ   tō   tyā   dēś-mā-nā   ēk   bhalā-māṇas-pāsē   jāīnē
to-fall   began.   Then   he   that   country-in-of   one   gentleman-near   having-gone

rāhᵃnā.   Tyāyē   tĕ   tyāl   ḍukkar   charāwāl   āpᵃṇā   khēt-majhār
remained.   By-him   then   to-him   swine   to-graze   his-own   field-into

pāṭhavya.   Tarāṇ   ḍukkar   jyā   phōṭᵃrā   khāt   tyā-nī-warā-mē   tyāyē   apᵃṇa
he-was-sent.   Then   the-swine   which   husks   eat   them-with   by-him   his-own

pēṭ   bharawa   asa   tyāl   wāṭᵃna;   aṅkhō   tyāl   kōṇī   kãhī̃
belly   should-be-filled   so   to-him   it-appeared;   and   to-him   by-any-body   anything

dina   nāhī̃.   Phirī   tō   śuddhi-warā-mē   yēīnē   mhaṇᵃwā   lāgā   ka,
was-given   not.   Then   he   senses-on   having-come   to-say   began   that,

'māṇā   bāp-nā   kaṭᵃlāk   majūrhāt-lē   pēṭ   bharīnē   bhākar   chhē.
'my   father-of   how-many   servants-to   belly   having-filled   bread   is.

Aṅkhō   mī   bhuk-thī   marachh.   Mī   uṭhīne   āpᵃṇā   bāp-nī
And   I   hunger-with   am-dying.   I   having-arisen   my-own   father-of

taraph   jāsū̃   āṇi   tyāl   mhaṇᵃsū̃,   "arē   bāp,   mī   ākaś-nī   viruddh
towards   will-go   and   to-him   will-say,   "O   father,   by-me   heaven-of   against

wa   tuṇī   samōr   pāp   kyē   chha.   At-pās-thī   tuṇā   chhōkᵃrā   mhaṇᵃwān
and   of-thee   before   sin   done   is.   Henceforth   thy   son   to-be-called

lāyak   rāhᵃnā   nāhī̃.   Āpᵃṇā   ēkhāda   majūr   pramāṇē   māl   thaw." '
worthy   I-remained   not.   Thy-own   one   servant   like   to-me   keep." '

Phirī   tō   uṭhīne   āpᵃṇā   bāp-nī   taraph   gyā.   Tarāṇ   tō   dūr
Then   he   having-arisen   his-own   father-of   towards   went.   Then   he   far

chhē   aṭᵃlā-majhār   tyā-ṇā   bāp-lē   tyāl   jōīnē,   pēṭ-majhār   khaḷ-baḷi
was   in-the-meanwhile   his   father-to   him   having-seen,   the-heart-in   compassion

wana,   aṅkhō   tyāyē   tyā-ṇī   galā-majhār   dawᵃḍīnē   bilagᵃnā   nē   tyā-ṇā
came,   and   by-him   his   the-neck-on   having-run   it-was-clung   and   his

makū   līnā.   Phirī   chhōkᵃrā   tyāl   mhaṇᵃwā   lāgā,   'bāp,   ākaś-nī
kiss   was-taken.   Then   the-son   to-him   to-say   began,   'father,   heaven-of

viruddh   wa   tuṇī   samōr   mī   pāp   kyē   chha;   aṅkhō   at-pās-thī   tuṇa
against   and   of-thee   before   by-me   sin   made   is;   and   henceforth   thy

chhōkᵃrā   mhaṇᵃwā   lāyak   mī   rāhᵃnā   nāhī̃.'   Paṇ   bāpē   āpᵃṇā
son   to-be-called   worthy   I   remained   not.'   But   by-the-father   his-own

nōkar-lē	ākhē,	'chōkhaṭ	aṅgarᵃkhā	āṇīnē	yāl	ghāl,	aṅkhō
*servant-to	it-was-told,	'good	a-coat	having-brought	to-this	put,	and*

tyā-ṇā	hāt-myā	aṅgᵃthī	wa	pāy-mā	jōḍā	ghālā;	phirī	āpaṇ	khāīnē
*his	in-the-hand	a-ring	and	in-the-feet	shoes	put;	then	we	having-eaten*

khuśī	manāwa.	Kã̄-kī	au	māṇā	chhōkᵃrā	mari	gyē	chhā,
*happy	should-become.	Because	this	my	son	having-died	gone	was,*

tō	phirīnē	jītā	jāyā;	wa	khōwāi	gyē	chhā,	tō	pāwᵃnā.'	Tarāṇ	tyā
*he	again	alive	became;	and	lost	gone	was,	he	is-found.'	Then	they*

khuśī	manāwā	lāgyā.
*merry	to-become	began.*

Tarāṇ	tyā-ṇā	mōṭhā	chhōkᵃrā	khēt-myã̄	chhā.	Phirī	tō	yēīnē
*Then	his	eldest	son	the-field-in	was.	Then	he	having-come*

ghar-nī	pāsē	yēta-ch	tyāyē	wājā-gājā	nē	nāch	aikyā.
*house-of	near	coming-immediately	by-him	playing-singing	and	dancing	was-heard.*

Tarāṇ	naukar-myã̄-thī	yēk-lē	tyāyē	balāīnē	puchhya,	'aī	kāy
*Then	the-servants-in-from	one-to	by-him	having-called	it-was-asked,	'this	what*

chhē?'	Ṭyāyē	tyāl	ākhya	kī,	'tu-ṇā	bhāu	wanā	chhē.	Aṅkhō
*is?'	By-him	to-him	was-told	that,	'thy	brother	come	is.	And*

tō	tuṇā	bāp-lē	hã̄śī-khuśī	miḷᵃṇā,	yāṇī-thī	tyāyē	mōṭhī	paṅgat
*he	thy	father-to	safe-and-sound	was-obtained,	therefore	by-him	great	a-feast*

kaī	chhā.'	Tarāṇ	tō	ghussā	hōīnē	majhār	jāy-naī.	Yā-ṇī-thī
*made	is.'	Then	he	angry	becoming	inside	would-not-go.	Therefore*

tyā-ṇā	bāp	bhāir	yēīnē	tyāl	samᵃjāwā	lāgyā.	Paṇ	tyāyē
*his	father	out	having-come	to-him	to-entreat	began.	But	by-him*

bāp-lē	jawāb	dīnā	kī,	'jōy,	mī	aṭᵃlā	warsē	tuṇī	chākᵃrī
*the-father-to	answer	was-given	that,	'see,	I	so-many	years	thy	service*

karachh,	aṅkhō	tum-ṇī	ādnyā	mī	kadhī	tōḍī	nāhī,
*am-doing,	and	your	order	by-me	at-any-time	was-broken	not,*

phirī	mī	māṇā	sōbatī-barᵃbar	ramawa	mhaṇīnē
*on-the-other-hand	by-me	my	friends-with	it-should-be-feasted	having-said*

tuyē	māl	kadhĩ	bakᵃra	suddhā	dinha	nāī;	nē	jyāyē	tuṇī
*by-thee	to-me	ever	a-goat	even	was-given	not;	and	by-whom	thy*

jamā	kasᵃbīn-barᵃbar	khāī	ṭākī	tō	āū	tuṇā	chhokᵃrā
*property	harlots-with	having-devoured	was-thrown	that	this	thy	son*

wanā	tē	tū	tyāṇī-karat	mōṭhī	paṅgat	kaī	chhā.'	Tarāṇ	tyāyē
*came	then	by-thee	of-him-for	great	a-feast	made	is.'	Then	by-him*

tyāl	mhaṇya,	'chhokᵃrā,	tū	sadā	māṇī-barᵃbar	rāhachh;	aṅkhō	māṇī
*to-him	was-said,	'son,	thou	always	me-with	art-living;	and	my*

sarw	jamā	tuṇī-ch	chhē,	paṇ	hã̄śī	wa	khuśī	karavi	aī
*all	property	thine-only	is,	but	pleasure	and	delight	should-be-made	this*

jarūr	chha;	kāraṇ	kī,	au	tuṇā	bhāu	marī	gyē	chhā,	
necessary	*was;*	*because*	*that,*	*this*	*thy*	*brother*	*having-died*	*gone*	*was,*	*h*

phirīnē	jītā	jāyā;	wa	khōwāi	gyē	chhā,	tō	pāvī-gyā.'	
again	*alive*	*became;*	*and*	*lost*	*gone*	*was,*	*he*	*has-been-found.'*	

Bhīls are the principal inhabitants of the Surgana State and of the northern part o Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśī. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, *tyā-n* and *tyā-na,* by him; *may mar,* I die.

V is dropped before *i, ē,* and *y ;* thus, *istu,* fire; *īs,* twenty; *yapār,* business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī. Note, however, the dative suffix *ta.* Thus, *ābās-nā,* of the father; *chākaras-ta,* to the servants; *pāṭil-nī ghar,* at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *diwas* (m.), this day; *sampatti wāṭi dinā,* property having-divided was-given.

The present tense of the verb substantive is formed as follows :—

Singular, 1. *āsa,* or *śāūsa*	Plural, 1. *āsat, sat(as)*
2. *āsa(s), śās*	2. *āsat, sat(as)*
3. *āsa, sa*	3. *āsat, sat(as)*

The present tense of finite verbs is formed as in Khāndēśī; thus, *māras,* plural *mārᵃtas* from *mārᵃnā,* to strike. We, however, also find forms such as *jās,* we, or you, go; *jāt,* they go; *bharat,* they fill.

The past tense is formed as in Khāndēśī; thus, *rahinā,* he remained; *lāgā,* he began; *gayōl* and *gayēl,* he had gone, etc. Marāthī, or mixed Marāthī, forms are *lāgᵃla,* they began; *jāyᵃlā,* they were; *wanᵃlā,* they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *mul sāṅgᵃnu,* the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gayā,* by-him it-was-gone, he went.

The future agrees with Khāndēśī. Thus, from *mārᵃnā* to strike :—

Singular, 1. *mārᵃsū*	Plural 1. *mārᵃsū(t)*
2. *mārīs, mārᵃśī*	2. *mārᵃśāl, mārᵃśāt*
3. *mārī, mārai*	3. *mārᵃtī, mārᵃthīn*

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī.

I am indebted to Mr. A. H. A. Simcox, I.C.S., for an excellent specimen of the Bhīl dialect of the northern part of Nasik, about Malegaon.

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āṇḍōr jayᵃlā. Dhākᵃṭā mul bāp-ta
One man-to two sons became. (By-)the-younger child the-father-to

sāṅgᵃnu, 'bābā, mani wāṭᵃni-nā kā māl yēī tō dyā.' Maṅg
it-was-said, 'father, my share-of what property will-come that give.' Then

tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhākᵃlā āṇḍōr
him-by them-to property having-divided was-given. Then the-younger son

thōḍē diwas-ma sampatti gōḷā karī mulukh-ma gayā ān taī
a-few days-in property together having-made a-country-in went and there

tyān udhaḷē-paṇā-ma wāgi-sana āpᵃni sampatti uḍāī dinā.
by-him extravagance-in having-lived his-own property having-squandered was-given.

Maṅg sagᵃḷā paisā sari gayā-ta, taī bhārī dushkāḷ
Then all money having-been-exhausted gone-was, then a-heavy famine

paḍᵃnā; tyā-muḷē tyāt khāwā-nī aḍᵃchan paḍᵃnī; tawā tō ēk
fell; on-that-account to-him eating-of difficulty fell; then he one

pāṭil-nī ghar jāi rahinā. Tyān tyā-ta ḍukᵃrē chārᵃwa-ta
Pāṭil-of to-the-house having-gone remained. By-him him-to swine graze-to

wāwar-ma dawaḍᵃnā; tawā jē ḍukar kachᵃrā khāū lāgᵃla tyā-war
field-in he-was-sent; then what the-swine rubbish to-eat began that-upon

tō pōṭ bharāwā asa tyāt wāṭᵃnā, tarī kōṇī tyā-ta
indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to

dinā-nā. Tō suddī-war wanā ān mhanᵃwā lāgā, 'mani bāp-ni
was-given-not. He senses-on came and to-say began, 'my father-of

ghar kaik pōṭ bharat ān may bhukē mar. May āthēn
at-the-house several belly fill and I with-hunger die. I here-from

jāsu bāp-ta sāṅgᵃsu ki, "may Dēw-ni ghar ān tuni ghar
will-go father-to will-say that, "I God-of in-the-house and thy in-house

chōri karᵃnōl," asa sāṅgᵃsu, "āj-pāśī mā-ta āṇḍōr sārᵃkhā lēkhū
theft did," so will-say, "to-day-from me-to son like to-consider

nakō. Nōkari lōk-ni sārᵃkha mā-ta thēw."' Maṅg tyān
is-not-proper. Servant people-of like me-to keep."' Then by-him

ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōthā kanᵃwaḷā
the-father-to was-gone. Then the-father-by him-to having-seen great compassion

wani, tyā-na dhāī-sana tyā-nī gaḷā-ta miṭhī mārᵃnā ān tyā-nā muku
came, him-by having-run his neck-to embracing was-struck and his kiss

linā.   Tō mhaṇᵃwā lāgā kī, 'bābā, may Dēw-ni ghar ā.
was-taken. He to-say began that, 'father, I God-of in-the-house ar

tuni ghar chhōri karᵃnōl, āj-pāśī mā-ta āṇḍōr sārᵃkhā lēkhū
thy in-house theft did, to-day-from me-to (thy) son like to-considε

nakō.' Maṅg bāp-na chākaras-ta sāṅgᵃnā kī, 'uttam kuḍᵃcḷ
is-not-proper.' Then the-father-by servants-to it-was-said that, 'best a-coaₜ

āṇi-sana yā-ta ghālā, yā-na hāt-ma āṅgōṭhī ān pāy-ma pāyatan
having-brought him-to put, his hand-in a-ring and feet-in shoes

ghālawāt dyā, maṅg āpun jāī-sana majā karū; kāran maṇ
to-put give, then we having-gone merriment will-make; because my

āṇḍōr mari gaēl, āni jītā jayā; ān dauḍi gayōl ta,
son having-died had-gone, and alive became; and having-been-lost gone was

sāpaḍᵃnā.' Tawā tē lōk harś karū lāgᵃnat.
is-found.' Then they people joy to-make began.

Tawā tō waḍil āṇḍōr wāwar-ma āstōl. Maṅg tō ghar-jawaḷ gayā,
Then indeed eldest son field-in was. Then he house-near went,

maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na chākar-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to

hāk mārᵃnā, tyā-ta maṅg ichārū lāgᵃnā, 'hai kā āsa?' Chākar
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant

tyā-ta sāṅgᵃnā, 'tunā bhāus wanā āsa, ān tunī bāp-ta sukᵃḷik miḷᵃnā
him-to said, 'thy brother come is, and thy father-to in-safety was-met

majē yā-karitānā hai jēwaṇāwaḷ āsa.' Maṅg tō rāgī bhari
therefore on-this-account this feast is.' Then he with-rage having-filled

ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bāhēr yēi-sana
house-in to-go-not began. Therefore then his father out having-come

samᵃjāḍᵃwā lāgᵃnat. Tawā tyā-na ābās-ta utār dinā ki, 'itᵃkā
to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many

diwas may chākarī karū lāgᵃnōl, ān tum-nā kahyā mōḍi-sana may gayā
days I service to-do began, and your saying having-broken I went

nā, tarī sōbᵃtī wanalā tar tyās-ta kadhī-tarī karᵃḍū dinā-sa-nā; ān
not, still friends if-came then them-to ever-even a-kid given-was-not; and

hai tunī jinᵃgī kajᵃbin ·barōbar uḍāi dinā ta tyā-ta mōṭhi
this thy property harlots with having-squandered given was him-to a-great

jēwaṇāwaḷ karᵃwā-ta lāgᵃnā.' Tawā bāp-na tyā-ta utār dinā kī,
feast to-make began.' Then the-father-by him-to reply was-given that,

'hai jinᵃgī jāwa tu mā-pa āsas tāwa tunī-ch āsa; pan harś wa
'this property as-long thou me-with art so-long thine-alone is; but joy and

ānand karᵃwā-nā hai diwas āsa; kāran kī hau tunā bhāus marī
mirth making-of this day is; because that this thy brother having-died

gayōl, hau jītā jayā āsa; ān hau dauḍi gayōl ta, sāpaḍᵃnā.'
gone, this alive become is; and this having-lost gone was, is-found.'

BĀGᴬLĀṆĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahaḍī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures:—

Nasik	10,000
Surgana	3,000
Total	13,000

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhmaṇs of Khandesh are said to be able to understand Bāgᵃlāṇī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī śēūs*, I am; *tū̃ śās*, thou art; *āmi śijēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *dzāy*, go; *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

Bāgᴬlāṇī or Naharī Dialect. (Baglan, District Nasik.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āṇḍōr dzayāt. Tyā-madzhār dhākᵃlā āṇḍōr mhaṇē, 'bābā
One father-to two sons were-borne. Them-among younger son said, 'father

rē, jī jinᵃgī śē tyā-madzhār ma-nā nīmē wāṭā śē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to

wāṭā pāḍī dē.' Maṅg bāp-nī nimē-nīm wāṭā pāḍī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall

didhī. Maṅg thōḍā diwas rāhī-sanī dhākᵃlā āṇḍōr samᵃdī jinᵃgī
was-given. Then few days having-stayed the-younger son all property

dzamā karī-sanī dūr mulᵃkhāt nighī gayā. Maṅg tathē dzāī-sanī
together having-made far to-country having-started went. Then there having-gone

chikkōrēpaṇē-khāl āpᵃlā wāṭā udāī didhā.
wastefulness-under his share having-squandered was-given.

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BĀGᴬLĀṆĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

SPECIMEN II.

A.—Arē, tū kōṇ śās ?
A.— O, thou who art ?

B.—Mī Bhilᵃḍā śeūs.
B.— I a-Bhīl am.

A.—Tu-nā nāw kāy ?
A.— Thy name what ?

B.— Tānyā śē.
B.— Tānyā is.

A.— Tū kōṭhē dzās-rē ?
A.—Thou where goest-O ?

B.— Mulhēr dzās.
B.—To-Mulher I-go.

A.—Mulhēr dūr śē.   Rāt-nā-rāt ạthē rahāy.
A.—Mulher far is.   Night-of-night here stay.

B.—Mā-lē dzarūr-nā (or, dzalᵃdi-nā) kām śē. An ma-nī khāwā-piwā-nï
B.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of
kāy tadzᵃvīdz ?
what arrangement ?

A.—Mī tadzᵃvīdz lāī dēsū.
A.— I arrangement having-put will-give.

B.— Kā-rē, tū kōṇ śās?
B.—What-O, thou who art ?

A.—Mī aṭhi-nā watanᵃdār dzāgᵃlyā śeūs.
A.— I here-of hereditary watchman am.

B.— Bar śē. Mā-lē ghar lai tsāl.
B.—Well is. Me-to to-house having-taken go.

A.— Kāy-rē, tū tē laṅgᵃḍā śās? Tu-nē pāy-lē kāy dzāyā ?
A.—What-O, thou then lame art ? Thy foot-to what happened ?

B.—Ma-nā pāy-lē kāṭā muḍā. Aṭhē nhāī śē kā ?
B.— My foot-to thorn broke. Here barber is what ?

A.— Śē,   athē tsāṅgᵃlā nhāī śē. Tō   sakāḷ   (din-ugē) tu-nā
A.—There-is, here good barber is. He in-the-morning (at-day-break) thy

kātā   kāḍhī   dēī.
thorn having-pulled will-give.

B.—   Athēn   Mulhēr   kitᵃlā dūr śē?
B.—From-here Mulher   how   far is?

A.—   Hōī   dāhā-ēk kōs.
A.—It-may-be ten-some kos.

B.—Ababa,   ma-nā   sārᵃkhā laṅgᵃḍā-warī itᵃlā   dūr   ēk   rōdzāt   kasa
B.— Alas,   me-of   like   lame-from   so-much far   one   in-day   how

    dzāwaī?
will-it-be-possible-to-go?

A.—Arē,   tu-lē   pāyī dzāwᵃnā   muḷī-ts   kāraṇ nahī. Hau rastā mōthā
A.— O, thee-to on-foot going-of altogether occasion not. This road   big

wāpar-nā śē. Rōdz   ikaḍᵃtīn   tikaḍᵃtīn muktā gāḍā yētas dzātas. Tu-lē
trade-of is. Daily here-from there-from many   carts come   go.   Thee

    kōṇī-bī   gāḍā-war   basāḍī   līī.
some-one-even cart-on having-seated will-take.

B.— Bar, tsāl ghar tsāl   jēī   lē.
B.—Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhīl.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhīlī. Some of them, *viz.*, Pāwrī, Māwchī, and Kōṅkaṇī, have already been dealt with in the preceding pages. The Wārlis are said to speak a form āwchī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārlī in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The same remarks apply to Kāthōḍī.

The Bhīls of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhīls, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhīls of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *dzō*, who ; *tsānd*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārhit*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *ch* which Khāndēśī shares with Marāṭhī; thus, *tu-nhā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *māṇ°sas-lā*, to the men; *ḍuk°ras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*; thus, *pōrīs-lā*, to daughters; *khēt-mayī-thīn*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō māṇus-na*, by that man; *dzō āṇḍōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *jī*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art; plural *sat*. The past tense of the verb substantive is *as°tōl* and *as°nōl*, plural *as°talā* and *as°nalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike; *tū jās*, he goes; *tō jāy*, he goes; *mārat*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gayās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāt*, and *gay°lā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sēwā kar°nā*, I did thy service; *tyā mār°nāt*, they struck. On the other hand we find *tyā-nī sāṅg°wā lāgā*, him-by to-say it-was-began, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *uṭhīs*, having arisen; *bōlāis*, having called.[1]

In all essential points, however, the so-called Bhilōdī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[No. 50.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk	māṇus-lā	dōn	pōra	asᵃtala.	Tyā-may-nā	dhākᵃlā	pōryā
A-certain	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*son*

tyā-nī	bābā-lā	sāṅgū	lāgā,	'bābā,	ām-nā	dōnīs-nā	wāṭā	pādī
his	*father-to*	*to-say*	*began,*	*'father,*	*us-of*	*two-of*	*share*	*having-made*

dē.'	Maṅg	tyā-nī	bābā-na	tyēs-lā	wāṭā	pādī	dinā	Thōdyā
give.'	*Then*	*his*	*father-by*	*him-to*	*share*	*having-caused-to-fall*	*was-given.*	*A-few*

diwas-mā	dhākᵃlā	pōryā-na	samᵃdā	yēk	jāga	jamā	karᵃnā.
days-in	*the-younger*	*son-by*	*all*	*one*	*in-place*	*together*	*was-made.*

Maṅg	dūr	niṅghī	gayā.	Maṅg	tayī	samᵃdā	paisā
Then	*a-far*	*having-started*	*he-went.*	*Then*	*there*	*all*	*money*

khāī-pīī-san	udāī	dinā.	Samᵃdā	paisā	udāī
having-eaten-and-drunk	*having-wasted*	*was-given.*	*All*	*money*	*having-wasted*

dinā	maṅg	bhārī	ākhādī	padᵃnī.	Maṅg	khāwā-lā	kāhī	miḷawā
was-given	*then*	*a-great*	*scarcity*	*fell.*	*Then*	*eat-to*	*any-thing*	*to-be-got*

lāgā-nā.	Maṅg	tō	yēk	sahar-mā	gayā.	Tayī	yēk	māṇus-nī	āsᵃrā
began-not.	*Then*	*he*	*one*	*town-in*	*went.*	*There*	*one*	*man-of*	*shelter*

khāl	rāhyanā.	Maṅg	tō	māṇus-na	tyā-lā	ḍukkar	chārᵃwā-lā	jaṅgal-ma
under	*remained.*	*Then*	*that*	*man-by*	*him-to*	*swine*	*feed-to*	*forest-in*

dhāḍᵃnā.	Ḍukᵃras-na	jō	kōṇḍā	khāyᵃnā	tō-ch	kōṇḍā	tō	māṇus
was-sent.	*Swine-by*	*what*	*husks*	*was-eaten*	*that-very*	*husks*	*that*	*man*

khāīsan	kasā-tarī	pōṭ	bharᵃtā;	kāran	gāw-ma	kōnī
having-eaten	*any-how*	*belly*	*might-have-filled;*	*because*	*town-in*	*any-body*

tyā-lā	khāwā-lā	dēī-nā.	Maṅg	tyā-nī	dēhi-ma	ujāḷā	padᵃnā.	Maṅg
him-to	*eat-to*	*would-not-give.*	*Then*	*his*	*body-in*	*light*	*fell.*	*Then*

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[1] Compare *lis-kē*, having taken, so far east as Hoshangabad.

tyā-nī   tyā-nī   man-lā   sāng°wā   lāgā,   'ma-nī   bābā-nī   ghar   gañj
him-by   his   mind-to   to-say   began,   'my   father's   at-house   many

māṇ°sas-lā   khāī-pii-san   ur°tā,   an   may   bhukyā
men-to   having-eaten-and-drunk   there-would-be-saved   and   I   of-hunger

mara.   May   uṭha   an   bābā-nī   ghar   jāy   an   tyā-lā
am-dying.   I   (will-)arise   and   father-of   (to-)house   (will-)go   and   him-to

sāng°sū,   "may   Dēw-nī   ghar   an   tu-nī   bī   ghar   pāp   kar°nā-sa.
will-say,   "by-me   God-of   (in-)house   and   your   also   (in-)house   sin   made-is.

Yā-nī-kar°tā   may   tu-nā   āṇḍōr   nā-sāja;   tu-nā   nōkar-nī   sār°khā
For-this-reason   I   your   son   do-not-become;   your   servant-of   like

mā-lā   samaj."'   Asā   sāngēna   tō   uṭh°nā   an   tyā-nī   bā-nī   ghar
me-to   consider."'   Thus   having-said   he   arose   and   his   father's   (to-)house

gayā.   Tyā-nī   bā-nī   tyā-lā   durīn   dēkh°nā   an   tyā-lā
went.   His   father-by   him-to   from-a-distance   was-seen   and   him-to

mayā   unī.   An   dhāwat   gayā   an   tyā-nī   galā-lā   bil°gī
compassion   came.   And   running   went   and   his   neck-to   having-embraced

paḍ°nā,   an   tyā-nā   mukā   linā.   Tō   pōryā   tyā-nī   bā-lā   sāng°wā
fell,   and   his   kiss   was-taken.   That   son   his   father-to   to-say

lāgā,   'bābā,   may   Dēw-nī   ghar   pāp   kar°nā-sa   an   tu-nī   bī
began,   'father,   (by-)me   God-of   (in-)house   sin   made-is   and   your   also

ghar   pāp   kar°nā-sa,   yā-nī-kar°tā   may   tu-nā   āṇḍōr   nā-sāja.'
(in-)house   sin   made-is,   for-this-reason   I   your   son   do-not-become.'

Maṅg   tyā-nā   bā   tyā-nī   nōkar-lā   sāng°nā,   'chāng°la   uchcha
Then   his   father   his   servant-to   said,   'good   of-high-quality

pāṅghar°na   laī   yē,   an   tyā-nī   āṅg-mā   ghāl,   an   tyā-nī   hāt-mā
clothes   having-taken   come,   and   his   body-on   put,   and   his   hand-on

yēk   mundī   ghāl,   an   pāy-mā   juta   ghāl.   An   khāī-pii-san
one   ring   put,   and   feet-on   shoes   put.   And   having-eaten-and-drunk

majā-majā   kar°sūt.   Kāran   ma-nā   āṇḍōr   marī   gayōl,   ātā
merriment   let-us-make.   Because   my   son   having-died   was-gone,   now

jitā   whay°nā-sa;   tō   gamāī   gayōl,   tō   ātā   sāpaḍ°nā-sa.'
alive   has-become;   he   having-lost   was-gone,   he   now   found-is.'

Yā-par°māna   tyās-lā   mōṭhā   ānand·   whaī   gayā.
In-this-manner   them-to   great   joy   having-become   went.

Tyā-nā   waḍīl   āṇḍōr   khēt-mā   as°tōl.   Tō   khēt-mayī-thīn   ghar   yēwā-lā
His   elder   son   field-in   was.   He   field-in-from   house   come-to

nigh°nā,   an   ghar-nī   jawaḷ   jawaḷ   unā   an   tyā-na   gāna   nāch°na   aik°nā.
started,   and   house-of   near   near   came   and   him-by   singing   dancing   was-heard.

Maṅg   tyā-nī   nōkar-paikī   yēk   nōkar-lā   bōlāw°nā   an   tyā-lā,
Then   him-by   servants-from-among   one   servant-to   was-called   and   him-to,

sōdh°nā,   'haī   kāy   chāl°nā-sa ?'   Maṅg   tō   tyā-lā   sāng°wā   lāg°nā
was-asked,   'this   what   going-on-is ?'   Then   he   him-to   to-say   began

'tu-nā bhāu unā-sa; an tu-nī bā-na mējᵃwānī dinā-sa, kāran
' your brother come-is; and your father-by a-feast given-is, because

tō khuśāli   yēīsan   bhēṭᵃnā.' Hāyī aikᵃtā barābar tyā-lā
he safe-and-sound having-come was-met.' This on-hearing just him-to

rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā
anger came. Then he house-in went not. Thereupon his father

bāhēr unā an tyā-nī dāḍhī dharᵃwā lāgᵃnā. Maṅg tyā-nī bā-lā tō
out came and his beard to-hold began. Then his father-to he

sāṅgᵃwā lāgā, 'dēkhā, may itᵃkā diwas tu-nī sēwā kara, kadhī-bī
to-say began, 'see, I so-many days your service do, ever-even

nahā tu-nā sabad walānḍᵃnā.   Itᵃkā-asi-san   ma-nī sōbᵃtīs-nī-
not your word was-transgressed. Such-being-the-case my friends-of-

barōbar chain karᵃwās-āṭhī bakᵃrī-nā bachchā suddhā dinā-sa
with merriment to-make-for she-goat-of young-one even given-is

nahā. Tu-nā paisā chain-mā uḍāi   dinā   hāū-ch tu-nā
not. Your money luxury-in having-wasted was-given this-very your

āṇḍōr-lā tu-na mējᵃwānī dinā-sa.' Maṅg tyā-lā tō sāṅgᵃwā lāgā, 'bēṭā,
son-to you-by a-feast given-is' Then him-to he to-say began, ' son,

tū akśī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū
thou always me-with art. Me-with what is that thine-alone is. This

tu-nā bhāu marī gayōl, ātā jītā whayᵃnā-sa; yā-karᵃtā
thy brother having-died had-gone now alive become-is; for-this-reason

āj āpun ānandī-ānand karᵃwā hāy barābar sa.'
to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(CHALISGAON, DISTRICT KHANDESH.)

Ēk māṇus-lā dōn pōra asᵃnala. Tyā-mha dhākᵃlā pōryā
A-certain man-to two sons were. Them-among the-younger son

āpᵃnī bāp-lā sāṅgᵃnā, ' bābā, mā-lā dzō wāṭā miḷhī tō
his-own father-to said, 'father, me-to what share may-be-obtained that

wāṭā dē.' Maṅg tyā-nha tyās-lā āpᵃnī milᵃkat wāṭī
share give.' Then him-by them-to his-own property having-divided

dini. Muktā diwas whayᵃnā nāhā tō-ts dhākᵃṭā pōryā-na sarw
was-given. Many days became not then-just the-younger son-by all

jinᵃgī dzamā karī-san dūr ēk dēs-lā niṅghī gayā.
property together having-made a-far one country-to having-started went.

Tayī tyā-nha raṇḍībājī-mā sagᵃlā paisā uḍāi dinā. Dzawhā
There him-by harlotry-in all money having-wasted was-given. When

tyā-nha sagᵃlā paisā uḍāi dinā tawhā taï kaḍak kāḷ
him-by all money having-wasted was-given then there a-severe famine

paḍᵃnā; sagᵃḷī bāt-nī kaḷᵃjī lāgᵃnī. Tī-ch gāw-mā ēk māṇus-lā
fell; all matter-of care was-applied. That-very village-in one man-to

dzāīsᵃnī bhēṭᵃnā. Tē māṇus-na tyā-lā ḍukkar tsārᵃwā-nī khēt-mā
having-gone he-met. That man-by him-to swine grazing field-in

dawaḍᵃnā. Jyā phōtra ḍukkar khāy tē phōtra tyā-lā miḷat tar
was-sent. Which husks swine ate that husks him-to if-obtained then

tō ānand-sa khātā. Tasā anna kōṇī māṇus tyā-lā dēī-nā.
he gladness-with would-have-eaten. Such food any man him-to would-not-give.

Dzawhā tō sudh-war unā tawhā tō sāṅgᵃwā lāgᵃnā, ' ma-nī ābās-nā
When he senses-on came then he to-say began, 'my father-of

kitᵃkā tarī paisā dēī-san thēwᵃnā nōkar khāī-san paisā
how-many indeed money having-given kept servants having-eaten money

urᵃtā, an mī upāsī mara. Mī uthīs, bābā pān
is-saved, and I of-starvation am-dying. I having-arisen, father near

jāy an tyā-lā sāṅgᵃwā, " may Bhagᵃwān-nā ghar wa tu-nā
go and him-to it-should-be-said, " by-me God-of in-house and your

ghar pāp karᵃnā-sa; ātā may tu-nā āṇḍōr nāhā. Ma-lā ātā majurī
in-house sin done-is; now I your son am-not. Me-to now wages

x 2

dīī-san   dusᵃrā   nōkar   sa   asā   samᵃjīn   mā-lā   nōkar   ṭhēw." '
having-given   another   servant   is   so   having-considered   me-to   servant   keep." '

An   tō   uṭhīs   āpᵃnī   bābā   tyāw   wanā.   Tō   dūr   astōl   tyā-nī
And   he   having-arisen   his-own   father   near   came.   He   far   was   his

bā-na   tyā-lā   dēkhᵃna   tyā-lā   mōṭhī   mayā   unī,   an   dhāi-san
father-by   him-to   it-was-seen   him-to   great   pity   came,   and   having-run

tyā-nī   galā-lā   bilagᵃnā   an   mukā   linā.   Āṇḍōr   tyā-lā   mhanᵃnā,
his   neck-to   he-stuck-fast   and   a-kiss   was-taken.   The-son   him-to   said,

'bābā,   may   tu-nhī   samaksh   Bhagᵃwān-nī   ghar   pāp   karᵃnā   sa;
'*father,   by-me   your   in-presence   God-of   in-house   sin   done   is;*

tunhā   āṇḍōr   sāṅgᵃwā-lā   may   nāhā.'   Pan   tyā-nhī   bāp-na   āpᵃnī
your   son   to-be-called   I   am-not.'   But   his   father-by   his-own

nōkar-lā   sāṅgᵃnā   kī,   'chāṅgᵃlā   pāṅghurṇa   liī   yē,   an
servant-to   it-was-said   that,   'good   clothes   having-taken   · come,   and

tyā-nī   āṅg-war   ghālā,   bōṭ-mā   mundī   ghālā,   pāy-mā   dzōḍā   ghālā;
his   body-on   put,   finger-in   a-ring   put,   feet-in   shoes   put;

an   bhākar   khāū   yā,   majā   karū.   Hāu   ma-nā
and   bread   to-eat   come,   merriment   let-us-make.   This   my

pōryā   marī   gayōl,   an   tō   phirī   jitā   whayᵃnā;
son   having-died   was-gone,   and   he   again   alive   has-become;

tō   gamāī   gayōl,   an   maṅg   sāpaḍᵃnā.'   An   tē   majā
he   having-lost   was-gone,   and   then   was-found.'   And   they   merriment

karᵃwā   lāgᵃna.
to-do   began.

    Puḍha   tyā-nā   waḍil   āṇḍōr   khēt-mā   asnōl.   Tō   ghar   yēwā   lāgᵃnā
    Further   his   elder   son   field-in   was.   .   He   house   to-come   began

tawā   tyā-nha   gāṇa   an   nāch   chālᵃnāla   tē   aikᵃnā.   Tawhā   tyā-na
them   him-by   singing   and   dancing   going-on   that   was-heard.   Then   him-by

ēk   nōkar-lā   bōlāis,   'hai   kāy   chālᵃnā   sa?'   mhaṇī   tyā-lā
one   servant-to   having-called,   'this   what   going-on   is?'   saying   him-to

sōdhᵃnā.   Tō   sāṅgᵃwā   lāgā,   'tu-nā   bhāū   wanā   sa,   tō   sukhᵃnā
it-was-asked.   He   to-say   began,   'your   brother   come   is,   he   in-good-health

īī-san   milᵃnā   mhaṇī   tu-nī   bāp-na   mēdzᵃwānī   karᵃnā   sa.'   Mhaṇī
having-come   is-met   therefore   your   father-by   a-feast   done   is.'   Therefore

tyā-lā   mōṭhā   rāg   wanā;   ghar-mā   dzāy-nā.   Tyā-nā   bāp   bāhēr   īis
him-to   great   anger   came;   house-in   went-not.   His   father   out   having-come

tyā-lā   samᵃdzāḍᵃwā   lāgᵃnā.   Tawhā   tyā-na   ulᵃṭāī   āpᵃlā   ābās-lā
him-to   to-persuade   began.   Then   him-by   having-replied   his-own   father-to

sāṅgᵃnā,   'are,   may   ădz   muktā   warśē   tu-nī   sēwā   karᵃnā,   an   may   kadhī
it-was-said,   'O,   I   to-day   many   years   your   service   did,   and   I   ever

bī   tunhā   hukūm   mōḍᵃnā   nāhā;   tarī   ma-nī   dōs-lā   khāwā-nī   bakᵃrī
even   your   order   broke   not;   still   my   friends-to   eating-for   a-she-goat

suddhā   dinā   nāhā.   Dzō   āṇḍōr-nī   rāṇḍās-mā   paisā   uḍāi
even   *was-given*   *not.*   *Which*   *son-by*   *harlots-in*   *money*   *having-wasted*

dinā   tō   āṇḍōr   wanā   nāhā   tāwaṭs   tyā-nī   mēdzᵃwānī   karas.'   Tō
was-given   *that*   *son*   *came*   *not*   *just-then*   *his*   *a-feast*   *thou-makest.'*   *He*

tyā-lā   mhanᵃnā,   'bēṭā,   tu   ma-nī   dzawaḷ   nēhᵃmī   sas;   an   jī   kāhī
him-to   *said,*   *'son,*   *thou*   *my*   *near*   *always*   *art;*   *and*   *what*   *something*

sa,   tā   tunā-ṭs   sa.   Hā   tu-nā   bhāū   marī   gayōl,   an   tō   phirīs
is,   *that*   *thine-alone*   *is.*   *This*   *thy*   *brother*   *having-died*   *was-gone,*   *and*   *he*   *again*

jitā   whayᵃnā sa;   an   gamāī   gayōl,   an   tō   sāpaḍᵃnā;   yā-nī   karᵃtā   āpun
alive   *become is;*   *and*   *having-lost*   *was-gone,*   *and*   *he*   *is-found;*   *this-of*   *for*   *we*

ānand   karū   hai   āpᵃnā   kām sa.'
rejoicing   *should-do*   *this*   *our-own*   *duty is.'*

The hill and forest tribes of Bhīls are chiefly found in the Satpuras. Specimens have only been received in Pāwrī, Māwchī, Dēhawāḷī, and Kōṭali. The two former dialects have already been dealt with, and specimens of Dēhawāḷī and Kōṭali will be given below. Wārlī and Kāthōḍī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows :—

Name of Dialect.	Number of Speakers.
Mathawāḍī	20,000
Nālī	10,000
Kāyali	25,000
TOTAL .	55,000

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōṭali is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhīls in the figures given above on p. 5.

AUTHORITY—

RIGBY, LIEUT. C. P.,—*On the Satpoora Mountains. Transactions* of the Bombay Geographical Society. Vol. ix, 1850, pp. 69 and ff. Contains Vocabularies of Pauri, Wurralee (Wārlī), and Bhīlī.

DĒHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēś*, country. The dialect of the Dēhawāḷs, the inhabitants of the *dēh*, is known as Dēhawāḷī. The number of speakers has been estimated at 45,000.

Dēhawāḷī is closely related to other Bhīl dialects such as Māwchī, Rāṇī, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

Pronunciation.—Dēhawāḷī is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hãã*, yes; *māhũũ*, a man; *pōwōhō*, a brother; *māā*, *mãã̃*, and *māã̃*, my; *lāgyā* and *lāgyã̃*, they began; *jātō-hō* and *jātō-hõ̃*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō* ; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhṇē*, to laugh; *kālā*, Marāthī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

S becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *huṇō*, dog; *kōō*, Marāthī *ghar*, house; *kii*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *māḷā* and *mālā*, a floor; *ḍōā*, an eye. Compare Khāndēśī.

Nouns.—Strong masculine bases are formed as in Gujarātī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *ī* form their plural in *ā* ; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarõ̃*, child; *ĩ*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakã̃*, by the father; *bāhakāā*, of the father ; *pōyarīī*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē* ; that of the ablative *dēkhũũ* ; and the locative is formed by adding *mē* or *ē* ; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhũũ*, from the father; *kōō-mē*, in the house.

Pronouns.—The personal pronouns are :—

ã̃ĩ, I	*tũ̃*, thou	*tō*, he
māyũ̃, by me	*tuyũ̃*, by thee	*tiyã̃*, by him
mā-nē, to me	*tu-lē*, to thee	*tiyā-lē*, to him
māã̃, my	*tōō*, thy	*tiyāā*, his
āmū, we	*tumū*, you	*tē*, they
āmāã̃, our	*tumōõ̃*, your	*tiyāā*, their

Other pronouns are *ō*, this; *ĩ*, this thing; *kēḍō*, fem. *kēḍī*, who? *kāy*, what? *Ĩ*, this thing, is perhaps originally feminine.

Verbs.—The verb substantive is *āhī* ; past *āthō*, plural *āthā*.

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā*; thus, *jātō-hō*, I go, thou goest, he goes; plural, *jātā-hā*. In the singular, however, the old present is in frequent use. Thus, *thōkū* or *thōkū-hū*, I strike; *thōkō-hō*, thou strikest; *āwō*, if thou come; *thōkē-hē*, he strikes; *pōḍē*, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *hū*, second person *hō*, third *hē*.

The suffix of the past tense is *yō*, fem. *ī* ; thus, *giyō*, he went; *kālī*, she was put. Other forms are *khāhalē*, they ate; *ālō-hō*, I have come.

The future tense of *thōkualō*, to strike, is given as follows :—

Singular.		Plural.	
1.	*thōkēhē*	1.	*thōkūhū*
2.	*thōkōhō*	2.	*thōkāhā*
3.	*thōkīi*	3.	*thōkīi*

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

DĒHAWĀLĪ DIALECT.   (TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Kēḍā	ēkā	mahā-ne	bēn	pōyarā	āthā.	Tiyā-ma-dēkhūū		hānōō
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-in-from*		*by-the-younger*

bāhakā-lē	gōgyō,	'bā,	jinagīi	jō	wāṭō	mā-ne	āvīi	tō
the-father-to	*it-was-said,*	'father,	*of-property*	*which*	*share*	*me-to*	*will-come*	*that*

dē.'	Hātīī	tiyā	tiyā-ne	jinagī	wāṭī	dēdī.	Hātīī
give.'	*Then*	*by-him*	*them-to*	*property*	*having-divided*	*was-given.*	*Then*

thōḍāhā	dihyō-mē	hānōō	pōyarō	bāḍō	ēkhaṭō	kii	chhēṭē
few	*days-in*	*the-younger*	*son*	*all*	*together*	*having-made*	*far*

mulukhō-mē	giyō,	ājī	tihī	āḍamāpa	khōrōchē-kii		āpōō
country-in	*went,*	*and*	*there*	*riotously*	*expenditure-having-made*		*his*

jinagī	khōrachi	ṭākī.	Hātīī	tiyā	bādi	khōrachi
property	*having-spent*	*was-thrown.*	*Then*	*by-him*	*all*	*having-spent*

ṭākyō-pēē	tiyā	mulakhō-mē	mōḍō	kāl	pōḍyō.	Tihī-kēatā	tiyā-lē
throwing-on	*that*	*country-in*	*big*	*famine*	*fell.*	*There-fore*	*him-to*

hākaḍāā	pōḍī	lāgī.	Tihāā	tō	tiyā	mulukhō-mē	rāā	ēkā	asāmī-hī
want	*falling*	*began.*	*Then*	*he*	*that*	*country-in*	*living*	*one*	*man-near*

jāi	riyō.	Tiyā	tā	tiyā-lē	hūwarē	chārāānē	āpōō	khētō-mē
going	*stayed.*	*By-him*	*then*	*him-for*	*swine*	*to-feed*	*his*	*field-in*

mōkalyō.   Tāhā̃ā̃   huwarẽ   jẽ   chhōtarẽ   khāhalẽ,   tiyā̃-kii   tiyā̃
he-was-sent.   Then   swine   which   husks   ate,   them-with   by-him

āpōō   ḍēḍa   pōruali   ẽhā̃-kii   tiyā̃   jā̃ayō̃,   ājī   kēḍā̃   tiyā-lē
his   belly   should-be-filled   so-saying   by-him   was-felt,   and   by-anyone   him-to

kā̃ĩ   āppō   nāhā̃.   Hātĩ̃ĩ   tō   hud-pẽẽ   āvīnē   gōgyō,   'mā̃ā̃
anything   was-given   not.   Then   he   sense-on   having-come   said,   'my

bāhakā̃ā̃   kātā̃ā̃   mōjarō-nē   rēl-chhēl   mā̃ḍō   āhī,   ājī   ā̃ĩ   pukhẽ
father-of   how-many   servants-to   abundant   bread   is,   and   I   with-hunger

mōahū̃.   Ā̃ĩ   uthīnē   āpōō   bāhakā̃-hĩ   jā̃hẽ   ān   tiyā-lē   ākhẽhẽ,   "ō
die.   I   having-arisen   my   father-near   will-go   and   him-to   will-say,   " O

bāhakā̃,   mā̃yũ   ḍẽwō-dēkhū̃ũ   ulaṭõ   ān   tōō   dēkhatā̃   pāp   kēayō̃-hō̃.   Āmī-
father,   by-me   God-from   against   and   thy   in-sight   sin   done-is.   Now-

dēkhū̃ũ   tōō   pōyarō   ākhāyanē   ā̃ĩ   wājavī   nāhā̃.   Āpōō   ēkā   mōjarōho-chē
from   thy   son   to-say   I   fit   not.   Thy   one   servants-of

mānē   thōvẽē."'   Hātĩ̃ĩ   tō   uthīnē   āpōō   bāhakā̃-hẽ   giyō.   Tāhā̃ā̃   tō
like   keep."'   Then   he   having-arisen   his,   father-near   went.   Then   he

chhēṭē   āhī,   ātāa-mē   tiyāā   bāhakō   tiyā-lē   dēkhī   kĩ̃ĩwāyō,   ājī
far   is,   so-much-in   his   father   him   having-seen   pitied,   and

tiyā̃ .   dōwaḍī   tiyāā   gōlā-mē   āth-miṭī   kālī,   ān   tiyāā   guu
by-him   having-run   his   neck-on   hand-clasping   was-put,   and   his   kiss

lēḍō.   Hātĩ̃ĩ   pōyarō   tiyā-lē   gōgyō,   'bāhakā̃,   ḍēwō-dēkhū̃ũ   ulaṭõ   ān
was-taken.   Then   the-son   him-to   said,   'father,   God-from   against   and

tōō   dēkhatā̃   mā̃yũ   pāp   kēayō̃-hō̃,   ājī   āmī-dēkhū̃ũ   tōō   pōyarō   ākhāyā̃ā̃   ā̃ĩ
thy   in-sight   by-me   sin   done-is,   and   now-from   thy   son   to-say   I

wājavī   nāhā̃.'   Pēṇẽ   bāhakā̃   āpōō   chākarō-lē   ākhyō̃,   'hārō   ḍōgalō
fit   not.'   But   by-the-father   his   servants-to   it-was-said,   'good   cloth

lāvīnē   iyā-lē   kālā.   Hātĩ̃ĩ   āpũ   mōj   kēajī.   Kēhẽ-kĩ
having-brought   this-to   put.   And   by-us   feast   should-be-made.   Because

ō   mā̃ā̃   pōyarō   mōalō   āthō,   tō   phāchō   jiwatō   viyō,   ān   ṭākāalō   āthō,
this   my   son   dead   was,   he   again   alive   became,   and   lost   was,

tō   juḍyō-hō.'   Tāhā̃ā̃   tē   mōj   kērāanē   lāgyā̃.
he   found-is.'   Then   they   merry   to-make   began.

Tiyō   wōkhōtē   tiyāā   ḍāyō   pōyarō   khētō-mē   āthō.   Hātĩ̃ĩ   tō   kōō-pāhī
That   at-time   his   elder   son   field-in   was.   Then   he   house-near

āvī   pugyā-pẽē   tiyā̃   wājā̃   ān   nāchaṇõ   unāayō.   Tāhā̃ā̃
having-come   arriving-on   by-him   music   and   dancing   was-heard.   Then

chākarō-mē-dēkhū̃ũ   ēkā-lē   hādī   tiyā̃   puchhyō̃,   'ĩ   kāy   āhī?'
servants-in-from   one   having-called   by-him   it-was-asked,   'this   what   is ?'

Tiyā̃   tiyā-lē   ākhyō   kē,   'tōō   pōwōhō   ālō-hō,   ājī   tō   tōō   bāhakā-lē
By-him   him-to   it-was-said   that,   'thy   brother   come-is,   and   he   thy   father-to

hārō-nērō   milyō   ĩhĩ-kēatā̃   tiyā̃   mōḍī   pā̃gāte   kēayī-hī.'   Tāhā̃ā̃   tō
safe-and-sound   was-met   this-for   by-him   big   feast   made-is.'   Then   he

rōgāi   mājē   nē   jāya.   Ĩhĩ-kēatã tiyāā bāhakō bārō   āvī
getting-angry inside not would-go.   This-for his father outside having-come

tiyā-lē mānāwāã| lāgyō.   Pēṇē   tiyã   bāhakā-lē jibābē   dēdō   kē,
him to-entreat began.   But by-him the-father-to answer was-given that,

'dēkhē, ãĩ ātīĩ wōrahē tōō chākarī kiahyũ, ājī tōō ākhalō mãyũ
'see, I so-many years thy service do, and thy word by-me

kēdī tōḍyō nāhã.   Tē-bī mãyũ āpōō dōsadārōō-ārī mōj kērãã-kēatã
ever was-broken not.   Still by-me my friends-with merry to-make-for

tuyũ mā-nē kēdī pāṭaḍō-bī āpyō nāhã.   Ājī jiyã tōō jinagī
by-thee me-to even kid-even was-given not.   And by-whom thy property

mālajādīi-ārī khāi ṭākī, tō ō tōō pōyarō ālō, tahãã tuyũ
harlots-with eating was-thrown, he this thy son came, then by-thee

iyāā-kēatã mōḍī pāṅgātē kēayī-hī.'   Tahãã tiyã tiyā-lē ākhyō,
this-of-for-sake big feast made-is.'   Then by-him him-to it-was-said,

'pōyarā, tū rāt-dihi māā-ārī āhī; ājī mãã bādī jinagī tōō-jē
'son, thou night-day me-with art; and mine all property thine-only

āhī.   Pēṇē khuchī ān mōj kērualī ĩ wājavī āthõ, kēhē-kē ō
is.   But merry and feast should-be-made this fit was, because this

tōō pōwōhō mōyō āthō, tō phāchō jiwatō viyō-hō; ān ṭākāalō āthō,
thy brother dead was, he again alive become-is; and lost was,

tō juḍyō-hō.'
he found-is.'

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

DĒHAWĀḶĪ DIALECT. (TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ.

Ēkà gã̄wō-mē Gimbā kii māṭī rēhalō. Tiyāā thaiyyōō nã̄wa Jānū
One village-in Gimbō having-said man lived. His wife's name Jānū

āthō. Gimbō gōrība āthō, pēṇē̃ jārākē bōgyō āthō. Tēbī kāi-bī kãma kērāā̃
was. Gimbō poor was, but a-little dull was. Still any-even work to-do

bōhē, tā tō kāmō purō̃-kēā-bōgōrē chhōḍē-j nē. Ēka bōrōhō
he-might-sit, then that work full-making-before left-indeed not. One year

tiyā̃ thēa-māṭī milīnē hiyālā-mē chōmōṭē chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries

vēchhālī thōvyō. Biyārāā kēatā wāhawā-hī̃ mōjarī chhōḍavī
clean were-kept. Of-seed for-the-sake Patel-with wages having-left

chhōḍavī ēk mōḍō̃ āṇḍalō̃ pō̃i hāl thōvī rākhī.
having-left one big pot filling rice having-kept was-preserved.

Jēṭhuḍī-pāhī̃ chōmōṭē hiṅgāḍī sāp kii thōvyō.
Jēshṭh-rain-near shrubs having-burnt clean having-made was-kept

Jiyō-wōkhōtē kāḷyō mēga wōrahān biyō, tiyō-wōkhōtē thēa-māṭī jāinē
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone

chōmaṭō-mē hāl phōkī dēdī. Tō̃hē̃ ḍōṇḍē ṭhã̄yyē̃. Kāḷyō
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black

mēga wōrahũtā̃-jē bāḍō ugī ṭākāyō. Rānō-mē khōḍa diraṇē̃
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs

bāḍō̃ ugī ṭākāyō. Rān nilō kō̃cha dēkhāyā̃ lāgyō.
all having-sprouted was-left. Forest green deep to-appear began.

Hāl jārākē mōḍī viyī. Tāhāā̃ Gimbā chōmaṭō-mē ēk uchō māḷō
Rice a-little big became. Then by-Gimbō field-in one high platform

kēayō. Hātīī̃ Jānū-lē ākhyō kē, ' āja-dēkhũ̃ū ā̃i chōmaṭō-mē māḷā-pē̃ē
was-made. then Jānū-to it-was-said that, ' to-day-from I field-in platform-on

rēhē ān tihī̃ ā̃i pāḷaṇī-mē̃ rēhē. Tihī̃-kēatā̃ tū chōmaṭō-mē̃ āvēhē-mā.
will-stay and there I vow-in shall-live. That-for thou field-in come-not.

Mā̃ā-kēatã̀ hidō kāi lii āwō, tō̃ bāḍō̃ mērē-pē̃ē āvī
Me-for provision some taking if-comest, then all boundary-on having-come

tihī   thōvī-dī   hūkāalō   khōṭ   ṭhōkī-dī   tū jātī   rējē.
there   having-kept-given dry stick having-beaten-given thou going please-remain.
Hātīĩ āĩ mērē-pēẽ āvī   lii   jāhẽ.   Hāl pākīi, hātīĩ
Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then
wāḍī   mōḷahē. Tāhāã āĩ kōō āvēhē.   Tātā-mē kāi kām-kāj
having-cut shall-thresh. Then I house shall-come. That-much-in some business
pōḍē,   tō mērē-pēẽ āvī mōḍã ākhī dējē. Hātīĩ āĩ
may-fall, then boundary-on having-come loudly shouting please-give. Then I
jibāba dēhẽ.' Ēhakī ākhī Gimbō chōmaṭō-mē mā̤lā-pēẽ riã lāgyō.
answer shall-give.' Thus having-said Gimbō field-in platform-on to-live began.

    Tihī chōmaṭōō mērē-pēẽ   ēka   hiwāryā   dēwōō thānōhē
    There of-field boundary-on one belonging-to-the-boundary of-god place
āthõ. Tihī rāt-dihī jāi tō chōk-sāi kii tiā dēwōō pūjā
was. There night-day having-gone that clean having-done that of-god worship
kii vinavē, pāchhī phiratī wōkhōtē dēwō-lē ākhē, 'ō hiwāryā-dēvē, māyũ hāṇḍī-
doing prayed, back turning at-time god-to said, 'O boundary-god, by-me pot-
pōĩ hāl pōayi-hi, tē khāṇḍī-pōĩ pākuuli jōjavē, nē tō iyō chhuri-kii
full rice sown-is, that khāṇḍī-full to-ripen is-proper, not then this knife-with
tōō nāka wāḍēhē.' Ēhẽkī ākhī āthō-mē rii chhurī tiā dēwōā muratāā
thy nose I-will-cut.' Thus having-said hand-in being knife that of-god of-image
nākō-pēẽ thōvē. Ēha-kīĩ rāt-dihi kēē.
nose-on placed. Thus night-day did.

    Ēha-kīĩ kēatã hāl   nēdī   kāḍī,   tē   pākī, hātīĩ
    Thus doing rice having-weeded having-drawn-out, that having-ripened, then
wāḍāā-nē wōkhōt viyī. Tãhã rāt-dihi hōs dēwō-hĩ jāĩ   pūjā
cutting-for time came. Then night-day continuously god-near having-gone worship
kii   wōlatī wōkhōtē dēwō-lē ākhyõ, 'ō Dēvē, āja-lōguũ tōō rāt-dihĩ
having-done returning at-time god-to it-was-said, 'O God, to-day-till thy night-day
chākarī kii   riyō-hō,   tā hundā-jē hāṇḍī-pōi biārāō khāṇḍī-pōĩ pākawō,
service doing remained-have, then truly pot-full of-seed khāṇḍī-full ripenest,
tō hārō, nāhā tō tōō nāka wāḍyā-bōgōra chhōḍu nē.' Ēhã-kī ākhī
then well, not then thy nose cutting-without I-shall-leave not.' Thus having-said
tō chōmaṭō-mē kāmō-nē giyō.
he field-in work-on went.

    Dēwa mōn-mē ākhān lāgyō, 'i mōnavī kāĩ gāṇḍō-māṇḍō āhī
    The-god mind-in to-say began, 'this man somehow mad   is
kē hāṇḍī-pōi biyārāō khāṇḍī-pōi hāl pākā-nē hādē-hē. Ājī mā-nē dhāka
that pot-full of-seed khāṇḍī-full rice ripen-to says. And me-to threatening
dēkhāvē-hē kē, "hāṇḍī-pōi biyārāō khāṇḍī-pōi pākii,   tā hārõ āhī, nāhā
shows that, "pot-full of-seed khāṇḍī-full will-ripen, then well is,   not
tā tōō muratāā nāka wāḍēhē." Ēhã-kī ākhī nākō-pēẽ chhuri thōvi
then thy of-image nose shall-cut." Thus having-said nose-on knife putting

thōvī   kira   pāḍī   ṭākī-hī.   Pāḷaṇī-mē   rii   māā   chākarī   kēahē,
putting   mark   cleaving   thrown-is.   Vow-in   remaining   my   service   does,

tihi-kēataā̃   ā̃ĭ   kā̃i   kēatō   nāhā̃.   Pēṇē̃   ēka   wōkhōtē   iā-lē   biwāulō̃   jōjavē.
that-for   I   anything   doing   not.   But   one   at-time   this-to   to-frighten   is-proper.

Tāhā̃ā̃   chōṭakī   ṭākīi.'
Then   bad-habit   will-leave.'

Ēhā̃-kii   ākhī   rātī   mōja-mē̃ē̃   rāt   giyī.   Tāhā̃ā̃   dēwō   āchhālāā
Thus   having-said   at-night   middle-in   night   went.   Then   the-god   of-bear

vēh   lii,   chōmaṭō-mē   Gimbō   māḷā-pē̃ē̃   hutlō   āthō,   tihī̃   jāi   mōḍā̃
form   taking,   field-in   Gimbō   platform-on   sleeping   was,   there   having-gone   loudly

bēbāyā-nē   lāgyō.   Tāhā̃ā̃   Gimbō   ākhā-nē   lāgyō   kē,   'ā̃ĭ   āchhālō-gāchhālō   nē   jā̃ū̃.
to-growl   began.   Then   Gimbō   say-to   began   that,   'I   bear-etcetera   not   know.

Tū   tā̃   dēwa   āhī,   mā-nē   biwāwāā   ālō-hō,   pēṇē̃   ā̃ĭ   nē   biyū̃.   Āglō
Thou   then   god   art,   me   to-frighten   come-art,   but   I   not   fear.   Formerly

tā̃   hāṇḍī-pōii   khāṇḍī   māgatlō,   āmī   tā̃   bēn   khāṇḍī   lēhē.'
indeed   of-pot-full   a-khāṇḍī   asking-was,   now   indeed   two   khāṇḍī   I-shall-take.'

Dēvē   kukaḍō   wā̃hē,   tihī̃-lāguū̃   bēbāyyō.   Hātī̃ĭ   jātō   riyō.   Bihiri
The-god   cock   crows   then-till   growled.   Then   going   remained.   Second

dihi   mōjā-mē̃ē̃   rātī-lē   dēwō   pāchhō   wāgōō   vēh   lii   māḷā-āhī̃   āvī   āyā
day   middle-in   night-at   god   again   of-tiger   form   taking   platform-near   coming   roars

dēā-nē   lāgyō.   Tāhā̃ā̃   Gimbō   ākhā-nē   lāgyō,   'tū   wāgōō   vēh   lii   ālō-hō,
give-to   began.   Then   Gimbō   say-to   began,   'thou   of-tiger   form   taking   come-art

tō̃   tā̃   māyū̃   jā̃yyō̃-hō.   Ā̃ĭ   tōō-kīi   nē   biyū̃.   Tū   tā̃   dēwa   āhī.
that   indeed   by-me   known-is.   I   thee-by   not   fear.   Thou   indeed   god   art.

Hāṇḍī-pōii   kāla   bēn   khāṇḍyā   ākhaḷyā,   āmī   tā̃   chāra   khāṇḍyā   lēhē̃,
Of-pot-full   yesterday   two   khāṇḍī   were-asked,   now   indeed   four   khāṇḍī   I-shall-take,

tāhā̃-jē   chhōḍēhē̃.'   Dēwa   pāchhō   kukaḍō   wā̃hē̃   tā̃hī̃-lōgōō̃   ri   pāchhō
then-only   I-shall-release.'   The-god   again   cock   crows   then-till   remaining   back

jātō   riyō.
going   stayed.

Dēwō-lē   vichāra   ālō   kē,   'ā̃ĭ   biwāwāā   jātō-hō̃,   pēṇē̃   tō   nē
The-god-to   reflection   came   that,   'I   to-frighten   going-am,   but   he   not

bitā̃   biwaṇyā   khāṇḍyā   ākhatō   jātō-hō̃.   Āji   biwāwāhē̃,   tā̃   nāhī̃
being-afraid   double   khāṇḍīs   asking   going-is.   And   I-shall-frighten,   then   running

nē   jātā̃,   ājī   wādatō   jāii.'   Ēhē̃   jā̃ĭ   ṭāwakōchē   riyō.   Tēhē̃   tō
not   going,   and   increasing   will-go.'   Thus   knowing   silent   remained.   Then   that

chōmōṭē   pākī   giyō.   Tāhā̃ā̃   wāḍī   tō   hālē   mōlā-nē   lāgyō.
field   having-ripened   went.   Then   having-cut   that   rice   thresh-to   he-began.

Ēka   dihi   rājā   Pānaṭhāā   sawārī   tēhē̃-dēkhuū̃   jāhālī.   Tāhā̃ā̃   hiwāryō
One   day   king   of-Pānaṭhā   procession   there-from   became.   Then   boundary

dēvē   tiyā-hī̃   jāi   jārī-nē   ātha   jōḍī   rājā   Pānaṭhā   dēwō-lē
god   that-near   having-gone   having-bowed   hands   having-joined   king   Pānaṭhā   god-to

ākhā lagyō kē, 'māā̃ thānakō-pāhī̃ ēkā mōnavī chōmōṭē kēyyō̃-hō̃, tiyā tī̃hī̃-mē̃
to-say began that, 'my abode-near one by-man field done-is, by-him there-in

ēka āṇḍalō̃-pōi hāl pōyī-hī. Tē hāl rākhā-nē tō mōnavī chōmaṭō-mē mālō
one pot-full rice sown-is. That rice watching-for that man field-in platform

bāndī tī̃hī̃-pēē̃ rētō-hō. Dihi-rāt pāḷaṇī-mē rī māā-hī āvī
having-bound there-on staying-is. Day-night vow-in remaining me-near coming

mā-nē pūjēhē, ājī pūjā kii jātī wōkhōtē ākhēhē kē, "hāṇḍī-pōi
me-to worships, and worship having-done going at-time says that, "pot-full

pōyyō̃-hō̃, tihī̃i khāṇḍī-pōi pākī, tō hārō, nahā tō tōō nāka
sown-is of-there khāṇḍī-full will-ripen then well, not then thy nose

wāḍēhē." Ēhā-kī ākhī chhurī māā muratāā nākō-pēē̃ thōvēhē. Māyū̃
I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me

ēka bēn wōkhōtē biwāyyō, pēṇē̃ tō tā nē bimaṇō wādatō̃
one two times was-frightened, but he indeed not bewildered increasing

jātō̃-hō̃.'
going-is.'

    Rājā Pānaṭhā dēwō ākhyō, 'ēhaḍō̃ pāḷaṇī-wāḷō ājī rābaṇārō
    King by-Pānaṭhō god was-said, 'such-great vow-keeper and hard-working

māhūū āhī, tā tiyā-lē āpūalō jōjavē.' Ēhā-kī ākhī bēni dēvē,
man is, then him-to to-give is-proper.' Thus having-said both gods,

Gimbō hāl mōlatō-hō, tihī̃ giyā.
Gimbō rice threshing-was, there went.

    Rājā Pānaṭhā-lē dēkhī Gimbō dōwaḍī jāi pāgē pōḍyō.
    King Pānaṭhō having-seen Gimbō having-run having-gone feet fell.

Hātī̃i khōlā-mē dēwa āvī bōṭhā. Pēēlāā̃ rājā Pānaṭhāā
Then threshing-floor-in the-gods having-come sat. First king of-Pānaṭhō

pūjā kēyyī, hātī̃i hiwāryāā pūjā kēyyī, ān hāthē jōḍī
worship was-done, then of-boundary-god worship was-done, and hands joining

ubō riyō. Rājā Pānaṭhā ākhyō, 'tu-lē jōh, bōrakātē
standing remained. King by-Pānaṭhō it-was-said, 'thee-to honour, prosperity

āpī, tōō wāḍīvēlo wāḍī.' Ēhē̃-kī ākhī dēvē jātā riyā.
is-given, thy progeny will-grow.' Thus having-said the-gods going remained.

    Gimbō hāl mōlī udavī tē chāra khāṇḍī niṅgī.
    Gimbō rice having-threshed having-winnowed those four khāṇḍīs came-out.

Hātī̃i hiwāryāā thānakōi pāchhī pūjā kii, hātī̃i hāl ān
Then of-boundary-god of-abode again worship having-done, then rice and

bādō biḍārō lii kōō jāi riyā-nē lāgyō.
all moveables having-taken house having-gone live-to he-began.

    Ti dihī̃-dēkhūū khētawāḍī, ōn, pōisō-ṭōkō wādatō giyō, pōyarē̃-
    That day-from estate, grain, pice-annas increasing went, children-

chāwarē̃ viyē̃, ān khuchī-kii riyā-nē lāgyō.
etcetera became, and joy-with live-to he-began.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs[1] and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshṭh, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly ↲ and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.[2] He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī[3] of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

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[1] *Chŏmōṭē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

[2] A stone idol of a god is generally placed on the border of a field.

[3] A khāṇḍī is equal to twenty maunds.

do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānaṭhō[1] passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, ' I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānaṭhō said to the god, ' if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānaṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands. King Pānaṭhō said, ' We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

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[1] Pānaṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

KOTALI.

This is the dialect of the Kōṭals, a wild Bhīl tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōṭalī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student

It will be sufficient to draw attention to a few details in which Kōṭalī differs from-Khāndēśī.

Ya is substituted for *ē* in *yak*, one.

The cerebral *ḷ* is sometimes replaced by *l*; thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī nauk͏ʳī ma-na kar͏ʳnā*, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-maīn*, from among the sons; *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*; thus, *Talōdyā-thīn*, from Taloda; *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*; thus, *mānus-nī ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tī pōryā*, that son, in the nominative; but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me; *tu-na*, by thee; *āmu*, we; *tumu*, you; *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *as͏ʳnōl*, plural *as͏ʳnalā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār͏ʳjē*, we strike; *jāut*, we go. Forms such as *mī mara*, I die; *mī jāy*, I go; *tō jāy*, he goes; but *tū jās*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēṇḍh͏ʳrū dinās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāṭhī. *Dinās* might, however, also be a wrong transliteration instead of *dinā sa*.

In the future we may note the form *tū mār͏ʳsīs*, thou wilt strike. In other respects Kōṭalī seems to agree with Khāndēśī.

[No. 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILṒDĪ.

KṒṬALĪ DIALECT. (YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kōnᵃtē yak mānus-lā dŏn pōr asᵃnala. Tyā dōnī pōrās-maīn
Certain one man-to two sons were. Those two sons-among-from

dhākᵃlā pōryā tyā-nī bā-lā sāṅgᵃnā, ' bābā, māl-nā ma-nā hisā
the-younger son him-of father-to said, ' father, property-of my share

mā-lā dē.' Maṅg tyā-na tī māl tyā-lā wāṭī dinā. Maṅg
me-to give.' Then him-by that property him-to having-divided was-given. Then

thōḍē diwas sarwā paisā jamā karī tō dhākᵃlā pōryā dūr
a-few days all money together having-made that younger son a-far

mulukh-mā nighī gayā. Tī mulukh-mā tyā-na tyā paisā kharāb
country-into having-started went. That country-in him-by that money waste

karᵃnā. Tyā-nā sarwā paisā kharāb hōīnā, maṅg māṅgᵃtīn mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine

padᵃnā, an tō naṅgā hōī gayā. Maṅg tahīn niṅghī-san yak
fell, and he naked having-become went. Then there-from having-started one

mānus-nī ghar jāī tai naukar rahinā. Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man-by

tyā-lā ḍukar chārā-lā dhāḍᵃnā. Ḍukar jō bhusā khāū lāgᵃnōl tō
him-to swine graze-to was-sent. The-swine what husks to-eat began that

bhusā tō khāū lāgᵃnā, an bhārī kashṭī-san pōṭ bharī lāgᵃnā. An
husks he to-eat began, and great difficulty-with belly to-fill began. And

kōnī tyā-lā bhīk dē-nā. Maṅg to sudh-mā yēī sāṅgᵃnā,
anyone him-to alms would-not-give. Then he senses-in having-come said,

' ma-nā bāp-nā naukar pōṭ-bharī bhākar khāt, an mī bhukā mara.
' my father-of servants belly-full bread are-eating, and I of-hunger am-dying.

May uṭhᵃsū ma-nī bā tyāwa jāsū an tyā-lā sāṅgᵃsū, " bābā,
I shall-arise my father near will-go and him-to will-say, " father,

may dēw-pān an tū-pan pāp karᵃnā sa. May tu-nā pōryā sāṅgᵃwā-lā
(by)-me God-with and thee-with sin done is. I thy son be-called-to

ma-lā lāj wāṭa; tu-nī naukar-paikī mī jyasā naukara-ch sa." '
me-to shame appears; thy servants-from-among I as a-servant-really am." '

Tō maṅg uṭhᵃnā an tyā-nī bā tyāwa gayā. Tō dūr asᵃnūl tawā tyā-nī
He then arose and him-of father near went. He a-far was then him-of

z

bā-na tyā-lā dēkhᵃna, maṅg tyā-lā mayā yēī-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards

dhāī gayā; maṅg tyā-lā bilᵃgī-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then

tī pōryā tyā-nī bā-lā sāṅgᵃnā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and

tū-phan pāp karᵃnā, an mī tu-nā pōryā sāṅgᵃwā-nā rahīnā nāhā.'
thee-towards sin was-done, and I thy son be-called-to remained not.'

Maṅg tyā-nī bā-na naukar-lā sāṅgᵃnā, 'chāṅgᵃla pāṅgharᵃna laī
Then him-of father-by servant-to it-was-said, 'good cloth having-brought

yē;' tē tyā-nī āṅg-mā ghālī dinā, hāt-mā mundī ghālᵃnā,
come;' that him-of body-on having-put was-given, hand-on a-ring was-put,

pāy-mā jyutā ghālᵃnā. Maṅg mōthyā khusī-sa bhākar khāwā-lā gayā.
feet-on shoe was-put. Then great joy-with bread to-eat he-went.

'Hai mā-nā pōryā jyasā marī gayōl, jitā hōyᵃnā; agar
'This my son as-if having-died was-gone, alive has-become; or-say

gamāī gayōl, ātā sāpaḍᵃna.' Asā samᵃjīn bahu ānand karᵃnat.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōthā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and

tyā-lā wājā-gājā aiku yēū lāgᵃnā. Tyā-na āpᵃlī naukar-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to

hāk mārīn sāṅgu lāgᵃnā, 'hai kāy sa?' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is?' Then that

naukar sāṅgᵃnā, 'tu-nā bhāū unā sa. Tō sukhī-kār unā
servant said, 'thy brother come is. He in-good-health come

sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to

bhārī rāg unā, an tī ghar-mā tō kāī jāī nāhā.
much anger came, and that house-in he in-any-way would-go not.

Tawā tyā-nā bā bāhēr yēī-san tyā-lā samᵃjāḍū lāgᵃnā.
Then him-of father out having-come him-to to-persuade began.

Maṅg tyā-nī bā-lā tyā-na sāṅgᵃna, 'dēkh, bābā, itᵃkā
Then him-of father-to him-by it-was-said, 'see, father, so-many

din tu-nī naukᵃrī ma-na karᵃnā, an tu-nā sabd
days thy service me-by is-made, and thee-of word

kāī-ch tōḍᵃnā nāhā; an tu-na ma-nī sōbᵃtī barābar
any-even broken is-not; and thee-by me-of friends with

khāwā-na wāsta yak bī mēṇḍhᵃrū dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by

sarwā paisā gamāḍī dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyā-lā	tū	mējᵃwānī	dēwā-lā	karas.' "	Tawā	tyā-nā	bābā
him-to	*thou*	*a-feast*	*to-give*	*art-making.' "*	*Then*	*him-of*	*father*

sāṅgᵃnā,	' pōryā,	tū	mā-phan	asᵃnōl	an	hai	mālᵃmatā	asa,
said,	*' son,*	*thou*	*me-with*	*art-living*	*and*	*this*	*property*	*is,*

hai	tu-nā	sa.	Hai	bakhat-lā	tu-nā	bhāū	marī	gayōl,
this	*thine*	*is.*	*This*	*occasion-on*	*thy*	*brother*	*having-died*	*was-gone,*

tō	jitā	hōinā;	an	gamāī	gayōl,	yēī	milᵃnā;
he	*alive*	*has-become;*	*and*	*having-lost*	*was-gone,*	*having-come*	*is-obtained;*

tyā-nī	wāsta	āpūn	ānand	karᵃnā	hai	barōbar	sa.'
that-of	*for*	*we*	*rejoicing*	*to-do*	*this*	*proper*	*is.'*

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

KŌṬALĪ DIALECT. (YAWAL, DISTRICT KHANDESH.)

SPECIMEN II.

A STORY.

Yak musal^amān śipāī Talōdyā-thīn Nandur^abār-lā
A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to
chāl^anā. Tawā wāt-mā chyāl^atā chyāl^atā din budī gayā. Tawā dōn
set-out. Then the-way-on walking walking the-sun having-set went. Then two
chōr tyā-na pudha ubhā sa tyā-na dēkh^anāt. Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen. Those thieves-by him-to
tī jāgā-war dharī pād^anāt an khūp mār^anāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten; his
phad^aka sam^ada his^akāī lināt. Yak chōr-na tar^awār kādh^anāt,
clothes all having-snatched were-taken. One thief-by a-sword was-drawn,
an yak-na surī dākhādī, an tyā-lā sāng^anāt, 'dēkh, śipāī, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
pudhē nāch. Nāhā-tar tu-lā hamu mārī ṭāk^asū.' Dhāk-nī
in-front dance. If-not-then thee-to we having-killed shall-throw.' Terror-of
māra tō śipāī nēchū lāg^anā. Akharī-śēwaṭ tō pāyā padī
on-account that sepoy to-dance began. At-last he on-the-feet having-fallen
āp^alī suṭ^akā karī-san parat Talōdyā-lā gayā. Talōdyā-nā phōj^adār-lā
his-own release having-made back Taloda-to went. Taloda-of police-officer-to
hai mālum padī; tyā chōras-lā tyā-na pakad^anāt; an khaṭ^alā bharī
this known became; those thieves-to him-by it-was-caught; and case having-entered
mājisṭrēṭ-nī kaḍē dhāḍ^anā; tai in^asāph karī tyā chōras-lā sau
magistrate-of towards was-sent; then trial having-made those thieves-to six
sau mahinyā-nī sajā dinā.
six months-of punishment was-given.

FREE TRANSLATION OF THE FOREGOING.

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, ' Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhīl dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhīl dialects of a slightly different kind.

The Bhīlī of Nimar is now almost a Marāṭhī dialect. It differs from other Bhīl dialects described in the preceding pages as links between Gujarātī-Bhīlī and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, e.g., in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhīlī.

The Bhīlī dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp. 138 and ff.). Some of the Bhīls of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhīl country, viz., Bāorī, Habūṛā, Pār ᵃdhī and Siyālgirī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhīlī of Mahikantha and neighbourhood.

The dialect of the Bhīls of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhīlī. Compare forms such as khēt-bhītar, in the fields ; chalyōl, gone ; karīna, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as ādᵃmyā-la, to a man ; wāṭā, a share ; gēlā, he went ; hōlā, he became ; kahīn, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(DISTRICT NIMAR.)

Kōṇyā	ādᵃmyā-la	dōn	sōyᵃra	hatī.	Tyā-gōn	nānhā	bā-dhan
Some	*man-to*	*two*	*sons*	*were.*	*Them-among*	*the-younger*	*father-to*

kahēlā,	'arē	bā,	paisā-ṭakā-madhī	jō-kaī	mājhā	wāṭā	hōy	tē
said,	*'O*	*father,*	*property-in*	*whatever*	*my*	*share*	*may-be*	*that*

māl	daī	dē.'	Tawã	tyā-na	tyāl	apᵃnī	jamā-puñjī	hōtī
to-me	*having-given*	*give.'*	*Then*	*him-by*	*him-to*	*his*	*property*	*was*

tī	wāṭī	dēlī.	Thōḍa	din	hōla	kī	nānhā	sōyᵃrā
that	*having-divided*	*was-given.*	*Few*	*days*	*became*	*that*	*younger*	*son*

sab-kaī	yēkhaṭṭā	karīna	dusᵃrā	mulᵃkhāt	chalyōl	gēlā,	aru
all-whatever	*together*	*having-made*	*another*	*in-country*	*gone*	*went,*	*and*

taḍa	luchᵃpanā-bhītar	din-bhītar	apᵃnī	jamā-puñjī	gamāī	dēlī.
there	*riotousness-in*	*days-in*	*his*	*property*	*having-spent*	*was-given.*

Jab   tyō   sab-kaī   uḍāī   chukᵃlā   tab   tyā   mulᵃkhāt   khūb
When   *he*   *all*   *having-squandered*   *ceased*   *then*   *that*   *in-country*   *heavy*

kāl   paḍᵃlā,   aru   tyō   garīb   huī   gēlā.   Aru   tyō   jāīna
famine   *fell,*   *and*   *he*   *poor*   *having-become*   *went.*   *And*   *he*   *having-gone*

tyā   mulᵃkhā-chyā   kōṇyā   bhalā   ādᵃmī-pās   rahᵃlā.   Tyā-na   tyāl   apᵃnā
that   *country-of*   *some*   *rich*   *man-with*   *lived.*   *Him-by*   *to-him*   *his*

khēt-bhītar   ḍukᵃrā   charāwāl   mōkallā.   Aru   tyō   tyā   chhilᵃṭē   jyāl   ḍukᵃrā
field-in   *swine*   *to-feed*   *was-sent.*   *And*   *he*   *those*   *husks*   *to-which*   *swine*

khāūt   hōta   tyā-chā   pēṭ   bharᵃwa-chyā   dhyān   hōtā,   aru   tyāl   ghan
eating   *were*   *his*   *belly*   *filling-of*   *desire*   *was,*   *and*   *to-him*   *anything*

kōṇī   nahī   dyāt   hōtā.
anyone   *not*   *giving*   *was.*

BĀORĪ.

This is the dialect of the Bāwarias, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāori has been returned as the language of 400 Moghias in Kishangarh. The Moghias are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India. Edited by John Beames*, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwarias will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows :—

PANJAB AND FEUDATORIES—

Hissar	931	
Kapurthala	80	
Nabha	30	
Faridkot	3,000	
Firozpur	38,000	
Lahore	460	
	42,501	42,501

UNITED PROVINCES—

Muzaffarnagar	102

RAJPUTANA—

Kishangarh	400
TOTAL	43,003

The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāori were counted in the Panjab and its feudatories. The Bāwarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thalli, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī Bhīlī. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhīl country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being faired out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarātī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb*ʳ*liō*, he was heard; *hāpāī*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man*ᵃ*sī*, a woman; *sē*, why? but *khō*, for *śū*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am; *passē* for *pachchhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *vittī* or *vītī*, for *vīṭī*, a ring. There is no cerebral *ḷ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold; *puchhiō*, it was asked; *kihō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā̃*, as in *rupaiā̃*, rupees; *lug*ᵃ*rā̃*, robes; *khākh*ᵃ*rā̃*, shoes.

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū̃*, *nē*, *nai* or *nā̃*. *Nū̃* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them; *chār*ᵃ*wā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thē nanōṛē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū̃*, I; *mī̃*, by me; *mannē*, to me; *mhārō* or *mārō*, my; *hamē̃*, we, by us; *hamārō*, our.

2nd person, *taū̃* or *tū̃*, thou; *tī̃* or *tēn*, by thee; *tāh*ᵃ*rō* or *tārō*, thy; *tamē̃*, *tammē̃* or *tamhē̃*, you, by you; *tauhē̃*, you (accusative plural); *tamāh*ᵃ*rō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih*ᵃ*nō*, his. *Tīō*, *tīōh*, or *tyōh*, he, that; *tinnō*, *tīnō*, his; *tīnnē*, *tinhē̇*, *tīnē*, to him, by him, in that; *tē̃*, by him; *tihā*, that (oblique adjective); *tē*, *tēhē*, they, by them; *tēhō*, *tihō* (oblique plural); *tēhōnō*, *tihōnō*, their; *tihōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that; oblique *pēllā*, agent *pēllē*.

Hīō, *hīōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kīnō*, whose? *kaun kan-thō*, from near whom? *khō*, what? *kīnē*, by anyone; *kihē waqtē*, at any time; *kāīs*, anything.

Verbs are conjugated just as in Gujarātī Bhīlī. The verb substantive is *sō* (for *chhō*), I am; *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *vēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *iō*, as in *māriō*, struck. Irregular are *kihō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahī̃*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kadē-kh*, ever.

2 A

INDO-ARYAN FAMILY.　　CENTRAL GROUP.

BHĪLĪ.

BĀORĪ DIALECT.　　　　　　　　　　　　　(DISTRICT LAHORE.)

Ēk janā-nai bai dīkᵃrā uttā. Tihō-mai-thē nanōṛē dīkᵃrē
One man-to two sons were. By-them-in-from by-the-younger by-the-son

āgā-nai kēhᵃwā lagiō, ' ō āgā, jō apᵃṛõ (or apᵃnõ) walēwō
the-father-to to-say it-was-begun, ' O father, what your-own property

hi-riō tihā-mai-thō mannē bhāgᵃlō dai-dē.' Tīnē tihōn
having-become-remained that-in-from to-me share give-away.' By-him to-them

walēwō waṇḍī diddō (or dihdō). Ghanā dan kō-thāiā-nahī̃ tē
property having-divided was-given. Many days at-all-were-not then

nanōṛē dīkᵃrē khārō walēwō bhēlō karī-liddō, tē vēgᵃlē
by-the-younger by-the-son all property together was-collected, and in-a-distant

dēkhē parō-giō, tē apᵃṛõ walēwō udhālā-mai gamāṛī-nakhiō.
in-a-country went-away, and his-own property wickedness-in was-wasted.

Jīnē vēlē tīnē walēwō khārō gamāṛī-nakhiō, tīnē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country

baṛī kahārī warᵃlī-gaī. Tinnē lōṛ thāī-gaī. Tīō giō tihā mulak-nai
a-great famine happened. To-him need became. He went that country-in-of

khair-mai ēk ādᵃmī-nē maliō. Tīnē ādᵃmīē khūr āpᵃnā khētrā-mai
city-in a man-to was-joined. By-that by-man swine his-own fields-in

chārᵃwān tinhē mōkᵃliō. Tinnō jī thāī-pariō tiārē khūr
to-graze as-for-him he-was-sent. His mind became at-that-time swine

khātā̃-tā̃, tiārē tihā̃ vī tīnē ōjᵃṛõ chhandēhõ lāhin bharī-liō
eating-were, at-that-time there also by-him belly husks with was-filled

Kīnē ādᵃmīē kāī̃s kō-diddō-nahī̃. Jār tinnē hōsh āvī, tinnē
By-any by-man anything at-all-was-given-not. When to-him sense came, by-him

kihõ, ' mārā āgā-nai ghanā naukar tēvī-mai-thō rukhᵃlō
it-was-said, ' my father-to many servants that-in-from bread

khāē̃, tihē-thō rukhᵃlō bachī-rahē; tō-bhī hū̃ bhūkiō marõ.
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.

Hū̃ uṭṭhīs, tiār mārā āgā-kannē jāīs, tiār tinnē hū̃ kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,

" tārē āgal, āgā, hū̃ gunāhī thāī-giō, Parᵃmēkhar-nā̃ vī gunāhī
" in-thy front, father, I sinner became, God-to also sinner

thāī-giō; tārō dīkᵃrō rakhᵃwā-nō lāik-nā̃ kōī-nahī̃. Tau mannē
became; thy son keeping-of fitness-for at-all-I-am-not. Thou me

dihāṛiō   rākh-hī-lē." '   Tīō   utthiō,   āgā-kannē   giō.   Ghanāōs   vēgᵃlō   uttō,
servant   keep-verily." '   He   arose,   father-near   went.   Very   distant   he-was,

tiār   āgē   jöī-liddō;   tiār   tinnē   dil-māi   dayā   āvī.   Tiār
then by-the-father   he-was-seen;   then   to-him   heart-in   compassion   came.   Then

natthō,   tiār   tinnē   galē   paṛiō,   tiār   tinnē   būchᵃrā   liddō.   Dīkᵃrē
he-ran,   and   on-his   on-neck   fell,   and   to-him   kiss   was-taken.   By-the-son

tinnē   kihõ,   'tārī   nazar-māi,   āgā   hū̃   gunāhī   thāī-giō,   Parᵃmēkhar-nā̃
to-him   it-was-said,   'thy   sight-in,   father,   I   sinner   became,   God-to

gunāhī   thāī-giō.   Tārō   dīkᵃrō   rakhᵃwā-nō   lāik-nā̃   kōī-nahī̃.'
sinner   became.   Thy   son   keeping-of   fitness-for   at-all-I-am-not.'

Āgē   āpᵃnā   naukᵃrõ   kihõ,   'khāu   lūgᵃṛā   khāḍhī-āwō,
By-the-father   his-own   to-servants   it-was-said,   'excellent   robes   bring-out,

tiār   tinnē   lūgᵃṛā   ghattī-diō;   tinnī   aṅgᵃliē   vittī   ghattī-diō;
and   to-him   robes   put-on;   on-his   on-the-finger   a-ring   put-on;

tinnē   gōḍē   khākhᵃrā̃   ghattī-diō.   Āwō,   khārā-s   bhēlā   khāõ,
on-his   on-the-foot   shoes   put-on.   Come,   all   together   let-us-eat,

khushī   thāõ;   innē   wākhtē   mārō   dīkᵃrō   marī-giō-tō,   walī
happy   let-us-become;   of-this   for   my   son   dead-gone-was,   again

jīwᵃtō   thāī-giō;   tīō   gamāī-giō-tō,   passē   lādhī-giō.'   Tē   rājī   thāwā
living   became;   he   lost-gone-was,   afterwards   was-got.'   They   merry   to-become

lagiā̃.
began.

Tinnō   waḍōrō   dīkᵃrō   khētrā-māi   uttō.   Jar   ghar-nai   kannē
His   elder   son   the-fields-in   was.   When   the-house-in-of   near

āviō,   tinnē   wājā   nai   nāch   hāᵇbᵃliō.   Tiār   apᵃnā̃
he-came,   by-him   music   and   dancing   was-heard.   Then   his-own

naukᵃrõ-māi-thō   ēk-nai   tēriō,   tiār   tinnē   puchhiõ,   'ā   khū̃
servants-in-from   one-as-for   he-was-called,   then   by-him   it-was-asked,   'this   what

thāē̃?'   Tinnē   tīne   kihõ,   'tārō   bhāiō   āviō,   tārē   āgē
is?'   By-him   to-him   it-was-said,   'thy   brother   came,   by-thy   by-father

rukhᵃlā   diddā   tiārē   dīkᵃrō   rājī-bājī   āvī-nikaliō.'   Tīō
loaves   were-given,   because   the-son   safe-(and-)sound   arrived.'   He

gukhē   thāiō,   ghar-māi   kō-giō-nī̃.   Tinnē   wākhtē   āgō
in-anger   became,   the-house-in   at-all-went-not.   Of-this   for   the-father

bāhar   nikaliō;   tihā   āgal   āvī,   minnat   kidhī.   Tīne   ēk
outside   came-out;   in-his   front   came,   request   was-made.   By-him   one

āgēhū̃   jawāb   kidhō,   'akhᵃlā   warᵃkhē   tārī   dārī   karᵃtō
to-the-father   answer   was-made,   'so-many   in-years   your   service   doing

rihō,   kadēkh   kihē   waqtē   tārō   hukam   kō-mōriō-nāhī̃;
I-remained,   ever   at-any   at-time   thy   order   at-all-was-disobeyed-not;

tēn   mannē   urniō   kō-diddō-nī̃,   jāī   hū̃   apᵃnā̃   bēliõ-māi
by-thee   to-me   kid   at-all-was-given-not,   so-that   I   my-own   friends-among

khushī   thāũ.   Jār   tārō hyōh dīkᵃrō   āviō,   jīnē   dīkᵃrē tārã̄
happy   may-become. When thy   this   son   came,   by-what   by-son   thy

rupaiã̄   kharch   kidhã̄   kã̄jᵃrã̄   ūpar,   tinnē   wā<u>kh</u>tē   rū<u>kh</u>ᵃlō
rupees   expended were-made harlots upon,   of-him   for   bread (i.e., a feast)

diddō.'   Tinnē   tīnē   kihõ,   'dīkᵃrā,   tũ   mārē   <u>kh</u>ādō-<u>kh</u>
was-given.'   By-him   to-him   it-was-said,   'son,   thou   to-me   always-even

bhēlō   rihō;   jō   mārȭ   sai,   tīō   <u>kh</u>arȭ-s   tārȭ   sai. Hyōh   gall
near   remainest; what   mine   is,   that   all-even   thing   is.   This   thing

hamȭ-nai   chāhᵃtī-tī   khushī   thāē,   khushī   karēt;   tiār   tārō
us-to   proper-was   happy   to-become, happiness   to-make;   because   thy

bhāī   hyōh   marī-giō-tō,   walī   jīwᵃtō   thāī-giō;   tīō   gumāī-giō-tō,
brother   this   dead-gone-was,   again   living   became;   he   lost-gone-was,

passē   lādhī-pariō.'
afterwards   was-found.'

INDO-ARYAN FAMILY.　　　　CENTRAL GROUP.

BHĪLĪ.

BĀORĪ DIALECT.　　　　　　　　　　　　　　　　(DISTRICT LAHORE.)

Tihā　jhāriā̃-nai　tallē　ēk　janāwar　uttō.
Those　bushes-in-of　in-below　an　animal　was.

Hyā　zilā-māi　k͟hūā　kō-tō-nī̃.
This　district-in　canal　at-all-was-not.

Buḍḍhī　rā̃ḍ　k͟hāch　bōlī-rī.
An-old　woman　truth　told-had.

Hũ　apᵃnō　rūk͟hᵃlō　khātī-tī.
I　my-own　bread　eating-was.

Mārī　dīkᵃrī　bārõ　warᵃk͟hõ-nī　thāī-gaī.
My　daughter　twelve　years-of　became.

Mĩ̄　tīnī　gall　hã̄bᵃlī.
By-me　his　word　was-heard.

Mārā　bai　dhaṇḍā　sai.
Of-me　two　brothers　are.

Kāl　hũ　Chūnĩē　giō-tō,　tīhã̄　Tahsīldār-nai　jhallī-liddō.
Yesterday　I　to-Chunian　gone-had,　there　the-Tahṣīldār-by　(I)-was-seized.

Bai　man　ḍã̄wᵃrā　hũ　vēchᵃwā　giō-tō.　Vēchīn　passã̄　āwᵃtã̄,
Two　maunds　grain　I　to-sell　gone-had.　Having-sold　back　in-coming,

gharē　hāpāī　hamõ　ṭakᵃrī-giō.　Tīhã̄　kahᵃwā　lagiō,　'tahsīldārẽ
at-the-house　a-peon　us　met.　There　to-say　he-began,　'by-the-Tahṣīldār

tauhẽ　yād　kīdō.'　Tīhē　gōḍē　passã̄　muṛī-āviā.　Rūk͟hᵃlō
to-you　remembrance　was-made.'　On-that　on-foot　back　(we-)turned.　Bread

vī　khāwā　kō-giō-nī̃.　Chūnĩē　jāī-nikaliō.　Tiār　Tahsīldār
even　to-eat　at-all(-I)-went-not.　At-Chunian　(I-)arrived.　Then　the-Tahṣīldār

k͟hamā　thāiā.　Tiārē　Tahsīldār　kahᵃwā　lagiō,　'tammẽ　Bāwᵃriõ
before　we-became.　Then　the-Tahṣīldār　to-say　began,　'you　the-Bāwariās

gōṛēn　bōlī　līsō ?'　'Hamārī　bōlī　hammẽ　bōlī　līsõ.'
like　to-speak　will-be-able ?　'Our　language　we　to-speak　we-will-be-able.'

'Tiārē　k͟habad　tammẽ　gāī　līsiō ?'　Hammẽ　passē　kihõ,
'Then　song　you　to-sing　will-be-able?'　To-us　afterwards　it-was-said,

'Harkār-nau　hukam　āviō.　Tammẽ　kihō　apᵃnī　bōlī.
'Government-of　order　came.　You　speak　your-own　language.

Tiārē-kaĭ   āj   wanᵃrē   hindō,   bhaĭ,   jāiẽ.   Tammẽ   jāsiō
Preparation-having-made to-day to-morrow going,   brother,   go.   You   will-go
tiārē.   Harkār   khābē   warō   amān   dēsē.'
then.   The-Government   Sāhib   great   peace   will-give.'

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Tahsīldār seized me. I had gone to sell two maunds of grain, and on my way back, the *tahsīl* peon met me at my house, and told me to attend the *tahsīl* as the Tahsīldār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Tahsīldār, he asked me, ' do you know the Baori dialect ? ' I replied, ' yes, I will speak my own language.' The Tahsīldār told me ' will you sing a song in your own language ? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāorī spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāorī is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.[1] Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *a* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tinn-hō* for *tihō*, to them; *maĩ*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

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[1] See Vol. ix, Part i.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BĀORĪ DIALECT.   (DISTRICT MUZAFFARNAGAR.)

Ěk ādᵃmī-nē bāī ḍikᵃrā hottā. Tihū̃-mē̃-thā nanhē ḍikᵃrē bābbā-nē
One *man-to* *two* *sons* *were.* *Them-in-of* *by-the-younger* *by-son* *the-father-to*

kahyō̃ kē, ‘ai bābbā, māl-nō hī̃khō jō mannhē pŏhᵃchē mannhē
it-was-said that, ‘ *O father, property-of* *share* *which* *to-me* *may-come* *to-me*

dēi dē.’ Tō tīnē māl vē̃chī dadhō. Aur thōṛā
having-given give.’ *Then* *by-him* *property* *having-divided* *was-given.* *And* *few*

danō̃ bād nanhē ḍikᵃrē khab kuchh jamā karin ēk vēgᵃlā
days after *by-the-younger by-son* *all* *whatever* *together* *having-made* *one* *far*

dēkh-mē̃ gayō. Tō tihā̃ apᵃnō māl bad-chālī-mē̃ uṛāyō̃. Tō
country-in went. *Then* *there* *his* *property* *bad-conduct-in* *was-spent.* *Then*

khārū̃ kharach kari chukō̃, tihā mulak-mē̃ moṭṭō kāl paṛō, aur ōh
all *spent having-made* *he-ceased,* *that* *country-in* *a-great famine* *fell,* *and he*

garīb thāwā lāgyō. Tō tēhā dēkh-nō ēk khāhukār-nē jāi
destitute to-become began. *Then* *that* *country-of* *one* *gentleman-to* *having-gone*

lāgō. Tīnē āpᵃnā khettarᵃḍā-mē̃ khūr chugāwan mōkᵃlyō. Aur tinnhē
joined. *By-him* *his-own* *field-in* *swine* *to-feed* *was-sent.* *And to-him*

chāhᵃnā huttī, ‘tē chhalᵃkār jō khūr khāttā̃ marō̃ pēṭ bharū̃.’
wish *was,* ‘*those* *husks* *which* *swine* *are-eating* *my* *belly* *I-may-fill.’*

Tō kōnak tinnhē nahē̃ dettō thō. Tō khoddī-mē̃ āvin kēhō̃,
That anyone *to-him* *not* *giving was.* *Then* *senses-on* *having-come* *it-was-said,*

‘marā bābbā-nē kētᵃnāyak mihintiyō̃-nē ṭuk sē, aur maĩ bhukyō̃ marū̃-sō̃.
‘*my* *father-of* *how-many* *servants-to* *bread is,* *and* *I* *hungry* *dying-am.*

Maĩ uṭhin bābbā-kan jāũ aur tinnhē kahis kē, “ai
I having-arisen *father-near* *may-go* *and* *to-him* *I-will-say that,* “*O*

bābbā, maĩ akhᵃmān-nū̃ aur tarā hajūr-nū̃ pāp karᵃyū̃. Aur maĩ yah
father, *by-me* *heaven-of* *and* *thy* *presence-of* *sin was-done.* *And* *I* *this*

lāyak nahē̃ ki barē tarō ḍikᵃrō kahᵃwāũ. Mannhē tarā mihintiyō̃-nī
worthy *not* *that again* *thy* *son* *I-may-be-called.* *Me* *thy* *servants-of*

ēk-nī barabbar karī dēh.” ’ Tō uṭhin apᵃnā̀ bābbā-kan
one-of *like* *having-made* *give.” ’* *Then* *having-arisen* *his-own* *father-near*

chaliyō. Aur ōh ibbat vēgᵃlē huttō tō tinnhē dēkkhin tinnhā bābbā-nē
he-went. *And* *he* *still* *far* *was* *then* *him* *having-seen* *his* *father-to*

tarakh āyō, aur nāsin tinnhē galē lagāyō aur ghanō puch-kāryō.
compassion came, *and* *having-run* *his* *on-neck* *he-fell* *and* *much* *kissed.*

Ḍīkᵃrē   tinnhē   kahyõ   kē,   'ai   bābbā,   maĩ   akhᵃmān-nō   aur   tērō
By-the-son   to-him   it-was-said   that, 'O   father,   by-me   heaven-of   and   thy

huǰūr   kakhūr   karᵃyō,   aur   ib   yah   lāyak   kōī   nahẽ   kē   barē   tarō
in-presence   sin   was-made,   and   now   this   fit   at-all   not   that   again   thy

ḍīkᵃrō   kahᵃrāũ.'   Bābbā   apᵃnē   naukᵃrõ-nē   kahyõ   kē, 'khāū
son   I-may-be-called.'   The-father-(by)   his   servants-to   it-was-said   that,   'good

tē   khāū   lūgᵃṛā̃   kaḍḍhi   āō   aur   tinnhē   pahᵃrāō;   tō   tinnhā̃
from   good   clothes   having-taken-out   come   and   to-him   put-on;   then   his

hāth-mẽ   gutthī   aur   goḍḍā-mẽ   khākhᵃṛõ   pahᵃrāō,   aur   hammē   khāiyẽ   aur   khusī
hand-on   ring   and   feet-on   shoes   put,   and   we   shall-eat   and   merry

kariyẽ,   kē   marō   ḍīkᵃrō   marē   hottō,   ibbat   ǰīviō;   ǰāttō   rēhō
shall-make,   because   my   son   having-died   was,   again   revived;   lost   staying

thā,   ibbat   milō.'   Tō   rāǰī   thāwā   lagā.
was,   again   was-found.'   Then   merry   to-become   they-began.

     Tō   tinnhō   mottō   ḍīkᵃrō   khettarᵃḍā-mẽ   hottō.   Tar   ghar-nā   kaniyhāĩ   āvyō
     Then   his   eldest   son   field-in   was.   Then   house-of   near   he-came

gāvyā   aur   nāchᵃvyā-nō   hōl   khã̄bharᵃyō.   Tō   ēk   naukar-nē   bulāvin
singing   and   dancing-of   sound   was-heard.   Then   one   servant-to   having-called

puchchhō   ki,   'hiyō   khũ   sē?'   Tin-rē   tinnhē   kahyõ   ki,   'tarō   bhāī
was-asked   that,   'this   what   is?'   Him-by   to-him   it-was-said   that,   'thy   brother

āyā   sē.   Tō   tarē   bābbē   mottī   ǰāphat   karī   sē;   hīnē   wākhᵃtē   kē   tinnhē
come   is.   Then   by-thy   by-father   great   feast   made   is;   this   for   that   to-him

bhalō   changō   pāyō.'   Tīnē   gūkhō   karin   chāhiyõ   kē,   'māhī   nē
well   good   he-came.'   By-him   anger   having-made   it-was-wished   that,   'inside   not

ǰāyõ.'   Tō   tinnhē   bābbā   bāhar   āvin   manāwō.   Tō   tīnē
I-may-go.'   Then   his   father(-by)   out   having-come   was-entreated.   Then   by-him

bābbā-nū   bollhin   kahyō,   'dēkh   kē   itᵃnā   barkhẽ-thō   maĩ   tarī   ṭahal
the-father-to   saying   it-was-said,   'see   that   so-many   years-from   I   thy   service

karū-sũ.   Aur   kaḍḍiyak   tarā   hukᵃmē-thē   bāhar   kō   gayō   na.   Par   taĩ
doing-am.   And   ever   thy   order-from   outside   ever   I-went   not.   But   by-thee

bakᵃrī-nū   chēliyũ   nē   dadhũ,   kē   apᵃnā   yārā̃-nē   rāǰī   manāũ.
a-goat-of   young   not   was-given,   that   my   friends-to   merry   I-might-make.

     Tō   tarō   ḍīkᵃrō   āvyō   ǰīnē   tarō   māl   kañchinyõ-mẽ   urāvyō,   taĩ
     That   thy   son   came   by-whom   thy   property   harlots-with   was-wasted,   by-thee

tinnhī   khāttar   mottī   ǰāphat   karī.   Tīnē   tinnhõ   kahyõ   kē,   'ai   ḍīkᵃrā,
his   for-sake   great   feast   was-made.   By-him   to-him   it-was-said   that,   'O   son,

tõ   khadā   marā-kan   rahē.   Aur   ǰō   marō   sē   tō   tarõ   sē.   Par   rāǰī
thou   always   of-me-near   art.   And   what   mine   is   that   thine   is.   But   merry

manānā   aur   khus   hōnā   chāhiyē   thā   kē   tarō   bhāī   marō   huttō,   tō   ǰīvī
to-make   and   happy   to-be   proper   was   because   thy   brother   dead   was,   he   living

gayō;   aur   gamārī   gayō,   tō   milī   gayō.'
went;   and   lost   went,   he   meeting   went.'

HABŪŖĀ.

The Habūŗā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

Saharanpur	2
Aligarh	868
Mathura	731
Farrukhabad	46
Mainpuri	232
Etawah	189
Etah	224
Moradabad	26
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
TOTAL	2,596

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh.* Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhīlī.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarātī Bhīlī, and closely resembles Bāorī.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bābbō*, a father; *huttō*, or *hittō*, was; *khētaḍḍō*, for *khēt°ŗō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarātī Bhīlī, the letter *s* is regularly pronounced *kh* like the *ch* in 'loch.' The neuter gender ends in *õ*, as in *kahyõ*, it was said. *Thārō*, your, becomes *tārhō*. There are no other peculiarities which deserve special notice.

[No. 60.]

INDO-ARYAN FAMILY.　　　　CENTRAL GROUP.

BHĪLĪ.

Habūṛā Dialect.　　　　　　　　　　　　　　(District Aligarh.)

Ēk　bābᵃrī-nē　bai　dīkᵃrā　hittā.　Tinnhõ-mhē̃-ttē　nanhē̃　dīkᵃrā
A-certain　man-to　two　sons　were.　Them-in-from　by-the-younger　by-son

bābai　kahyõ,　'bābbau,　apᵃnō　bhāgariyā-nō　kan　dēī-dai.'　Aur
to-the-father　it-was-said,　'father,　my-own　share-of　property　give.'　And

bābō　dīkᵃrā　vēhā̃chchī　diddhõ.　Thōrā-khā　dan　pāchchhī　nanhō
the-father　to-the-sons　having-divided　gave.　A-few　days　after　the-younger

dīkᵃrō　bhērõ　karī-liddhõ,　tinnhē̃　lēīn　par-dēkhai　pharō-gayō.
son　collection　made-together,　that　having-taken　to-another-country　went-away.

Tahā̃　uṛāvī　khāvī　diddhõ.　Jār　khāī-laddhõ　pī-laddhõ
There　throwing　eating　it-was-given.　When　it-was-eaten-up　it-was-drunk-up

uṛāvī-diddhõ,　tār　tā　dēkh-mhē̃　kāl　parō-gayō;　tār　bhukkhai　marᵃwā
it-was-squandered,　then　that　country-in　famine　occurred;　then　by-hunger　to-die

lagyō.　Tār　muṭṭē　gharē　jāī　rihō.　Tinnhē̃　khūar
he-began.　Then　in-a-great　in-house　having-gone　he-remained.　By-him　swine

charāwā　tārhā　khētaḍḍā-mhē̃　ghāllyō.　Tō　khūar　khāttō　chhōtᵃrā̃　aur
to-graze　his　fields-into　he-was-sent.　He　swine　eating　husks　and

chhānēkh　tō　khāwā　'pēṭ　bharī-lõ'　rājjī　huttō.　Kunē̃　kā̃ī
bark　that　to-eat　'belly　I-may-fill'　ready　he-was.　By-anyone　anything

kō　dittō　nahī.　Jār　tinnhē̃　hōkh　āvyō,　tinnhē̃　kahyõ,
at-all　was-given　not.　When　to-him　sense　came,　by-him　it-was-said,

jōnē,　mhārā　āggā-nē　ātᵃlā　majūr　lāgī-rihā,　tārhā　rōṭā　khāwan
'see,　my　father-to　so-many　servants　are-employed,　their　loaves　to-eat

ghanā　hī-rihā,　aur　mhē̃　bhukkhai　marõ.　Hā̃-tē　jāssyõ,　tō
abundant　are,　and　I　by-hunger　die.　Here-from　I-will-go,　then

bābā-nē　jāssyõ,　tō　bābē-khū̃　kahīs,　"bābbau,　Bhagᵃwān　aggar
father-to　I-will-go,　then　father-to　I-will-say,　"father,　God　before

aur　tõ　aggar　pāp　karyõ;　tārhā　dīkᵃrō　kahᵃwā　lāk　kō
and　thee　before　sin　was-done;　thy　son　to-be-called　worthy　at-all

rihō　nahī̃;　tārhā　majūr　lagī-rihā,　tā̃　rākkhī-lai."'　Tinnhē̃
I-remained　not;　thy　servants　are-employed,　in-them　keep-(me)."'　He

hēḍḍyō　bābbā-khē̃　gyō;　baigarē̃-thō　āggē　jōyō;　bābbā-nē
arose　the-father-to　went;　distance-from　by-the-father　he-was-seen;　the-father-to

tarakh　āvī-gyō,　nāsīn　dīkᵃrā-nē　bāth　bharī-liddhõ,　buchᵃkārī
compassion　came,　having-run　the-son-to　embrace　filling-was-taken,　a-kiss

laddhõ. Dīkᵃrē bābbai-<u>kh</u>õ kahī, 'ē bābbā, tõ aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before

Bhagᵃwān-nõ pāp karyõ; mhē tārhō dīkᵃrō kahᵃwā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained

nahī̃.' Tinnhē̃ āggē̃ nōkᵃrē-<u>kh</u>õ kahyõ, '<u>kh</u>āū-tē <u>kh</u>āū lugariyõ
not.' His by-father the-servants-to it-was-said, 'good-from good clothes

kā<u>ḍḍ</u>hyõ annhē̃ pahᵃrāwō; hāt-mhē̃ ēk bin<u>ṭ</u>ī pahᵃrāvī-dai, innhõ gōṛā
take-out to-this-one put-on; hand-in one ring put-on, his on-feet

khā<u>kh</u>ariyā pahᵃrāvī-dai. Hamᵃnā khā-pī khu<u>kh</u>ī karī-laddhõ;
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;

kīdhõ marī-gayō-tō, pāchchhō jīvī-paryō; ā pharō-gayō-tō, pāchchhō āvyō.'
because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'

<u>Kh</u>ab rājji thāyā̃.
All rejoicing became.

Tinnhē̃ mu<u>ṭṭ</u>ō dīkᵃrō khēta<u>ḍḍ</u>ā-mhē̃ hu<u>ṭṭ</u>ō; tu āvyō gharē nāwᵃrī gyō,
His elder son fields-in was; he came in-house near he-went,

gāyā nāchyā-nō tinnhē̃ <u>kh</u>ā bharyõ. Tinnhē̃ ēk nōkar bullāvyō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,

tinnhē̃ puchchhyõ, '<u>kh</u>õ bāt hī-rihī?' Tennhē̃ kahyõ tennhē̃-<u>kh</u>õ kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,

'tārhō bhāī pāchchhō āvī-gyō; tārhē bābbē pantach karī, kidhõ
'thy brother back came; by-thy by-father a-feast was-made, because

tu <u>kh</u>āū āvyō.' Tõ rikhai hī-gyō. Tinnhō āggō bāhar āvyō,
he in-good-health came.' He displeased became. His father out came,

tinnhē̃ manāvyō. Tinnhē̃ āggē̃ kahyõ, 'āggā, jō, ātᵃlē
him entreated. By-him to-the-father it-was-said, 'father, see, so-many

barᵃ<u>kh</u>ai-thī tārhī gēhᵃtī mhē̃ karī, tārhī bāt kadhī pharī-nāk<u>kh</u>ī
years-from thy service by-me was-done, thy word ever was-transgressed

nahī̃; tihāy-pai ēk bākᵃrī-nō chēriyõ kō diddhõ nahī̃, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my

ārā̃-kērē mōj karī-liyᵃti. Pari jār tārhō ā dīkᵃrō āvyō,
friends-with merriment I-might-have-made. But when thy this son came,

jā tārhō dhan mānᵃsiyōn kharābī āvyō, tinnhē̃-kājjai pantach
who thy wealth with-harlots having-destroyed came, him-for a-feast

kiddhī.' Tennhē̃ kahyõ tennhē̃-<u>kh</u>õ ki, 'arē dīkᵃrā, <u>kh</u>ab dan mõhā-ch-
is-made.' By-him it-was-said him-to that, 'O son, all days me-even-

khē̃ rihō; jō-kā̃ī mhārō hī-rihõ, tō tārhō-chī rihõ. Mannhē̃ chahᵃtī-tī
near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper

ki mõhāch karat khu<u>kh</u>allī, kīdhõ ā tārhō bhāī marī-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,

tō warai jīvī-paryō; aur ā pharō-gayō-tō, warai āvī-gyō.'
he again alive-fell; and this lost-gone-was, again came.'

2 B 2

PĀR^DHĪ OR ṬĀKAṆKĀRĪ.

The Pār^dhīs are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phãsa Pār^dhīs. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wun	2,000
Total .	5,410

The Ṭākaṇkārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures :—

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
Total .	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār^dhī and Ṭākaṇkārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pār^dhī	5,410
Ṭākaṇkārī	3,238
Total .	8,648

The dialect under consideration is a form of Gujarātī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, *i.e.* probably *ḵẖ* ; thus, *paiḵẖō*, money ; *ḵẖãmlīna*, having heard, Gujarātī *sãbhaḷīnē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained ; thus, *sũ*, what ; *dēs* and *dēś*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *ḵẖ*. Compare the corresponding *ẖ* in the Bhīlī of Edar and neighbourhood.

Ch is sometimes interchangeable with *s;* thus, *jāyach* and *jās,* thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhīl dialects.

V is dropped before palatal vowels; thus, *īkh,* twenty; *ītī,* ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, *āp-nō pēt,* his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāwō didu,* the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē, nē,* and *na;* thus, *ādᵃmī-yē,* by the man; *dhanī-nē,* by the rich man; *ti-na,* by him. Occasionally we also find *nō;* thus, *ti-nō,* by him.

The suffixes of the dative and the locative are *n* and *na, ma* and *mō,* respectively; thus, *ādᵃmī-n,* to a man; *bāwā-na,* to the father; *muluk-ma,* in the country; *galā-mō,* on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō,* a horse; *ghōḍā,* horses. Occasionally, however, we find Marāṭhī forms such as *chhiyā,* instead of the common *chhiyō,* a son.

'I' is *hū̃;* in Buldana, however, *mi* as in Marāṭhī. Note the form *sū̃,* what? The oblique form *tyā,* that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chha* in all persons and numbers. Other forms, however, also occur. Thus, *chhū̃,* I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mārᵃwū̃,* to strike, are,—

Sing.		Plur.	
1.	*mārūs.*	1.	*mārīs.*
2.	*māras.*	2.	*mārōs.*
3.	*māras.*	3.	*māras.*

Compare Khāndēśī and other Bhīl dialects. *Ch* is often substituted for *s;* thus, *mārōch,* you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō,* he went; *gayā,* they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā,* he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō,* they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahyās,* they lived.

The neuter form of the past tense sometimes ends in *ī* instead of in *yu;* thus, *ma-na pāp karī,* by-me sin was done.

The conjunctive participle ends in *ī* or *īna* (*īn*); thus, *karī* and *karīna* (*karīn*), having done. Marāṭhī forms such as *jāun,* having gone, also occur.

The verbal noun ends in *wā* and *ī;* thus, *chārāwā-n,* in order to tend; *aḍᵃchan paḍī lāgī,* distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pārᵃdhī, received from Akola. The third is a version of the Parable in Ṭākaṇkārī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

PHĀSĪ PĀRᴬDHĪ DIALECT.   (DISTRICT BULDANA.)

SPECIMEN I.

Kau ēk ādᵃmīn bē chhīyā hōtā. Tīn-tī nhānō chhĭyō
Some one to-man two sons were. Them-from younger son

bān kawā lāgē, 'bā, mārā hīkhã̃-nī jīnᵃgī ma-na da.'
to-father to-say began, 'father, my share-of property me-to give.'

Mhun bāya āpᵃlī jīnᵃgī baihōn wāṭī dadī.
Therefore by-the-father his-own property to-both having-divided was-given.

Thōḍā din-tī nhānō chhĭyō āpᵃlī ākhī jīnᵃgī lēn
Few days-from the-younger son his-own all property having-taken

mulūkh-par gayō. Tyāgē tī-na chain-bājī-ma āpᵃlī ākhī jīnᵃgī
country-to went. There him-by luxury-in his all property

uḍā-dadī. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered. His all money spent become-after that country-in

mōṭō kāl paḍō. Tī-na khawā-nī baḍī adᵃchaṇ paḍī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell. Then he one

ādᵃmī-kana jāī rhā. Tyō dhanī-nē tī-na ḍukar rākhᵃwān āp-nā
man-near having-gone stayed. That rich-man-by him swine to-keep his

khēt-ma mukyō. Tyā jāga tyā ādᵃmīyē ḍukᵃrā khāī
field-in he-was-sent. That in-place that by-man swine having-eaten

rākhī dadu kōṇḍyā-na khuśī-na āp-nō pēṭ bharī āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.

Paṇ tī-na kãhī kōṇa dadu nahī. Tīn-tī tī-nā ḍōḷā ughāḍyā.
But him-to anything by-anyone was-given not. Then his eyes were-opened.

Tyāru tyō āpᵃlē manā-tī kawā lāgyā, 'mārā bā-nā naukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with

yēḷḍu dhan huin in-tī adhīk chha. Mī hyā jāga bhukyā
so-much wealth having-been that-than more is. I this at-place hungry

marūs. Tar ham-nā bā-nā gharī jāun kahu kī,
am-dying. Then our father-of to-house having-gone I-shall-say that,

"bā, tumārō wa Dēw-nō baḍā āpᵃrādhī chha. Wa mē tumārō chhĭyō
"*father, thy and God-of great sinner I-am. And I thy son*

bagāyā māphak nahī. Ham-nā ātā mōlᵃkar-gatī bagāw."' Yēḷḍō
to-be-considered worthy not. Me now servant-as consider."' So-much

íchyār   karī   tyō   nīkᵃlīn   āpᵃlā   bā-kana   āyō.   Tyō āwⁿtā,
reflection having-made   he   having-started his   father-near   came.   He coming,

        bāya   dur-tī   dēkhē.   Tī-na   āvīn   dīkᵃrā-nā galā-mō padyō,
by-the-father far-from   was-seen. Him-by   having-come   son-of   neck-on fell,

tī-nā   mukō   ladō.
his   kiss   was-taken.

INDO-ARYAN FAMILY.　　　Central Group.

BHĪLĪ OR BHILŌDĪ.

Phãsī Pār⁴dhī Dialect.　　　　　　　　(District Akola.)

Specimen II.

DEPOSITION OF A WITNESS.

Aj⁴mã　pandhar　dan　　huyāsī,　Suk⁴ra-vārī　rāti　hũ, mārī bāwan, an　ba
About　　fifteen　days　have-elapsed,　Friday　at-night　I,　my　wife, and　two

chhiyā　khuī　rahyā-thā. Tyā-wakh⁴tĩ　ba-pahār　rāt-nā　khumārī　mārā
children　having-slept　stayed.　That-time-at　two-watches　night-of　about　my

bāwan-nī　jāgī　karyā　an　kah⁴wā　lāgī　kĩ,　'ghar-ma　wāsan
wife-by　awakening　was-made　and　to-say　she-began　that,　' house-in　pots

wājī　rahyā-sa,　mānas-nu　chahāḷ　āvī　rahyō.　Tyō　uṭhō.'
jingling　are,　man-of　sound　having-come　is.　Therefore　arise.'

Tyā-war⁴nī　hũ　uṭhyō　an　bhit-nā　bhanī　jōyū,　tē　chhēkū
That-upon　I　arose　and　wall-of　towards　it-was-seen,　then　a-hole

diṭhū.　Tyā-war⁴nī　mārī　khātrī　hōī　kē　kōī-tarī　ad⁴mī　ghar
was-seen.　That-upon　my　conviction　became　that　someone　man　house

phōḍīn　andar　chhiyō. Ghar-ma　diwō　nōtō.　Mārā　pāthar-nā　hēṭa
having-broken　inside　was.　House-in　lamp　was-not.　My　carpet-of　under

aṅgār-pēṭī　hatī.　Tī　turata-ch　kāḍhīn　lagādīn.　At⁴rā-ma
fire-box　was.　That　quickly-verily　having-taken-out　was-lighted.　Meantime-in

hā　ārōpī　bhīt　pāḍ⁴wā-nā　chhēkā-kanhã　jāwā　lāgyō. Tyā-par　mārī
this　accused　in-wall　bored　hole-near　to-go　began.　Him-on　my

najar　gēyā-par　ma　ti-na　dharyō　an　ti-nu　hāt　dharīn　ti-na
eyes　gone-on　by-me　him　was-held　and　his　hand　having-seized　him-to

bōlyō,　'arē　chōṭṭō,　kyāhā　jāyach?'　Tyā-war⁴nī　ti-nī　mā-rī　kustī
was-said,　' O　thief,　where　goest ? '　That-upon　his　my　wrestling

hōī.　Ma　ghar-ma　mōṭhō-ch　kallō　karyō. Tyā-war⁴nī　ghar-nā
became.　By-me　house-in　great-verily　noise　was-made.　That-upon　house-of

śējārī　lōk　Sitārām　an　Iṭhōbā　āyō.　At⁴rā-mā-ch　mārā　bāwan-
neighbour　people　Sitārām　and　Viṭhōbā　came.　Meantime-in-verily　my　wife-by

diwō　lagādyō　an　ghar-nā　khākalī　kāḍhī,　an　tyō　ikham
lamp　was-lighted　and　house-of　chain　was-unfastened,　and　those　persons

ghar-ma　āyā. Tyāhātū　ma-na　ghanu　jōr　āyō.　Tinā-kanha　pāch　khan
house-in　same.　Then　me-to　great　violence　came.　Him-near　five　pieces

chōlī-nā	nakalyā.	Tyē	khan	tran	rupyā	kĭmat-nā	chha.	Tyē	mārā
coat-of	*were-found.*	*Those*	*pieces*	*three*	*rupees*	*worth-of*	*are.*	*Those*	*mine*

chha.
are.

Arōpī	kōṇ^atā	gām-nā	chha,	ti-nu	nām	śu	chha,	ām-na
The-accused	*which*	*village-of*	*is,*	*his*	*name*	*what*	*is,*	*us-to*

mālūm	nāhī̃.	Kāran	tyō	hamārā	gām-nā	nahī̃.	Ma	divā	lagāḍ^anā-
known	*is-not.*	*Because*	*he*	*our*	*village-of*	*is-not.*	*By-me*	*lamp*	*lighting-*

kājan	aṅgār-pēṭī-n	lāk^adū	tānhyū,	at^arā-ma	ārōpī	chhēkā̃-kanha
for	*fire-box-of*	*a-match*	*was-rubbed,*	*meantime-in*	*the-accused*	*hole-near*

diṭhō.	Tyā-mula	ma-na	diwō	lagāḍ^atā	āyō	nahi.	Bhit-na	pāḍēlā
was-seen.	*Therefore*	*time-to*	*lamp*	*lighting*	*came*	*not.*	*Wall-to*	*bored*

chhēkā-ma-ti	mānas	aḍ^achan-ti	āwā	jāwā	khakē.	Kōrat-mā	hōīlō	khilō
hole-in-from	*a-man*	*difficulty-with*	*come*	*go*	*can.*	*Court-in*	*being*	*nail*

ji-na	bhīt-na	chhēkū	pāḍ^ayu	tyō	ma-na	chhēkā-kanha	nhānī-ma
which-with	*the-wall-to*	*hole*	*was-bored*	*that*	*me-to*	*the-hole-near*	*bath-room-in*

khāp^adū.
was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

PHĀSĪ PĀRᵃDHĪ OR ṬĀKAṆKĀRĪ DIALECT.   (DISTRICT AKOLA.)

SPECIMEN III.

Kōṇ-ēk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to

kawānō, 'bā, jō sampat-nō wāṭō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to

da.' Mag ti-na tyā sampat wāṭī didhī. Pachha thōḍā
give.' Then him-by him property having-divided was-given. Then a-few

dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō;
days-in the-younger son all having-collected distant country-into went;

tyā jāī udhᵃḷēpan-tī chālyō ān āpᵃnī sampat .
there having-gone extravagance-with he-remained and his-own property

uḍāī didhī. Pachha ti-na ākhī kharchyā-par tyā
having-squandered was-given. Then him-by all expended-after that

dēs-mā mōṭhō kāl paḍyō. Yēū thāyā-par ti-na
country-in great famine fell. This having-happened-after him-to

aḍᵃchan paḍi lāgī. Tahē̃ tyē tyā dēs-ma-na ēkā admī-kana
difficulty to-fall began. Then he that country-in-of one man-near

jāīna rahyō. Ti-nō ti-na ḍukaḷḍā charāwāna āpᵃnā khētar-ma
having-gone lived. Him-by him swine to-graze his-own field-in

mōkᵃlyō. Tahē̃ ḍukaḷḍā jē ṭarᵃpanā khātā asa tinā-par ti-na, 'āpnu
was-sent. Then swine which husks eating were that-upon him-to, 'my-own

pēṭ bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even

ti-na kā̃hī dadhu nahi. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not. Then he senses-on having-come to-say

lāgyō, 'mārā bā-nā ghar kēlḍā mōlᵃkaryā-na ghanā ōlḍā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,

āb hū̃ bhuk-tē marus. Hū̃ uṭhīna mārā bā-nā ghamī
and I with-hunger am-dying. I having-arisen my father-of near

jāīs, ān ti-na kahīs, "bā, ma-na Dēw-nā virīdh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy

āgwāḍē pāp kārī. Hamᵃnā-kantī tārō ḍīkᵃrō kawā-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,

āp°nā ēkā mōl°karyā ghatī muk." ' Nantar tyō uṭhīna āp°nā
thy-own one labourer like keep." ' Then he having-arisen his-own

bā-ghamī gayō. Tēhē̃ tyō dūr chha tēldā-ma ti-nā bā ti-na
father-near went. Then he distant was the-meantime-in his father him

dēkhīna tar°malī gayō, ān hājidhāīn ti-nā galā-ma miṭhī ghālī,
having-seen having-pitied went, and running his neck-in embracing was-put,

ān ti-nā mukkā ladā. Pachha ḍīk°rō ti-na kawānō, ' bā, Dēw-nā
and his kisses were-taken. Then the-son him-to said, 'father, God-of

virīdh ān tārā āgwāḍē ma-na pāp karī, ān ham°nā-kantī tārȯ
against and of-thee before me-by sin was-done, and to-day-from thy

ḍīk°rō kawāna hū asal nahi.' Parantu bāyē āpnā sāl°dār-na
son to-be-called I fit am-not.' But by-the-father his-own servant-to

kayu, 'assal jhagō lāīna ti-na ghālō, ān ti-nā hāt-ma iṭī
it-was-said, 'good garment having-brought him-to put-on, and his hand-on a-ring

ān pag-mō khā<u>kh</u>°ḍā ghālō. Pachha āpūn khāīna harīkh kaḍ°sū.
and feet-on shoes put. Then we having-eaten merriment will-do.

Kāran yō mārā ḍīk°rō marī gayō thō, tyō pachha jitō thāyō;
Because this my son having-died gone was, he again alive became:

ān khōī gayō thō, tyō sāp°dyō.' Tahē̃ tyō khuśī kar°wā lāgyā.
and lost gone was, he is-found.' Then they merriment to-do began.

Tyā-wakta ti-nō mōṭhō ḍīk°rō khētar-mō hōtō. Pachha tyō āīna
At-that-time his elder son field-in was. Then he having-come

ghar-kan āvīn-śēṇyā bājyā ān nāch <u>kh</u>ām°lyō. Tahē̃ sāl°dār-ma
house-near having-come music and dancing was-heard. Then servants-among

ēk-na bulāīna puchh°wā lāgyō, 'hā su chha?' Ti-na pachha kayu
one-to having-called to-ask he-began, 'this what is?' Him-by then it-was-said

kī, 'tārō bhāī āyō, ān tārā bā-na khuśī-hāśī-thī milyō, inā-khāṭu
that, 'thy brother came, and thy father-to in-good-condition was-obtained, therefore

ti-na mōṭhī paṅgat karī chha.' Tahē̃ tyō ri<u>kh</u>ō bharīn māhē
him-by great a-feast made is.' Then he with-anger being-filled inside

gayō nahi. Pachha ti-nō bā bāhār āīna ti-na <u>kh</u>am°jāw°na lāgyō
went not. Then his father out having-come him to-entreat began.

Parantu ti-na bā-na bōl°wā lāgyō kī, 'pāhā, ēldā war°kha
But his father-to to-say he-began that, 'see, so-many years

tāru chāk°rī karī, ān tārī ājñā kadhī bhāṅgī nahi.
thy service was-done, and thy commandment ever was-broken not.

Hū mārā dōstā-barōbar chain kar°su, inā-khāṭu tyē ma-na kar°ḍū̃
I my friends-with pleasure might-make, therefore thee-by me-to a-kid

suddhā dēdhu nahi. Ān ji-na tārī sampat kaj°ban saṅga
even was-given not. And whom-by thy property harlots with

udāī dadō tyā ā tārō ḍīk°rō āyō tahē̃ tū tinā-khāṭu
having-squandered was-given that this thy son came then by-thee him-for

2 c 2

mōṭhu khāū karyu chha.' Pachha ti-na kawu, 'ḍīkᵃrō, tũ nēhᵃmĭ
a-great feast made is.' Then him-by it-was-said, 'son, thou always

mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But

ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāī
rejoicing and pleasure we-should-do this proper was. Because this thy brother

marī gayō thō, tyō pachha jitō thāyō; ān khōī gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he

sāpᵃdyō.'
is-found.'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

Nimpur,		Lalmohanpatna,
Gomunda,		Dhukurda,
	Saipur.	

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapur.* Journal of the Asiatic Society of Bengal, Vol. lxvii, Part i, 1898, pp. 185 and ff.

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhīl tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhīl dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pārᵃdhī *kh* is used instead of this *h* ; thus, *paikhō*, money ; *īkh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgirī. Thus, *khab* for *sab*, all ; *dēkh* for *dēs*, country ; *khāmlōyā-n*, Gujarātī *sãbhalᵃwū̃*, to hear (compare *hāmᵃlīnē*, having heard, in the Bhīl dialects of Jhabua and Kotra) ; *barakh*, Gujarātī *varas*, a year ; *khāk-hāun* having become awakened (compare *hamkī*, thought, in the Bhīl dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhīl dialects. For we occasionally find *h* and even *g* used instead ; thus, *kahabin*, a harlot ; *rig*, anger. I have therefore substituted the sign *kh* for the kh of the original.

The *ksh* in *hĩksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ḍ* between vowels is pronounced as an *ṛ*, as is also the case in other Bhīl dialects; thus, *thōṛā*, few.

L is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhīl dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhīl dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēgªḷũ*, distant; *ĩṭī*, Gujarātī *vĩṭī*, ring. In *āt*, word, *w* has been dropped before *ā*. In other cases *w* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jībat*, living; *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made; *tāri āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dikrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahũ*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dikrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōtō dīkrā*, the big (*i.e.* elder) son.

The usual case suffixes are as follows :—

Dative, *nē, n; kō*.   Genitive, *nā, n*.

Ablative, *sē*.   Locative, *mē, mi, mō*.

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mi-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marad-nā baya dikrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mi*, in the village; *uṇḍēl-mē*, on the neck; *bil-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bilē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhīl dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhīl tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēṭ*, his belly.

Pronouns.—'I' is *mu*. This form also occurs in some Bhīl dialects. 'My' is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhīl dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tũhu āgal*, before thee; *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhīl dialects.

'Thou' is *tu*, genitive *tũhu, tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhi*, this; *tinha*, and *inha*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;

tār bad, that after, etc. The forms *tinha* and *inha* are perhaps originally the case of the agent.

'What ? ' is *k͟hũ*, corresponding to *h͟ũ* in Gujarātī-Bhīlī.

Verbs.—There is apparently no difference between the singular and the plural. Thus, *rahin* means 'he was' and 'they were.'

Of the verb substantive the following forms occur, *raha*, thou art ; *thā*, it is ; *hutā*, he was ; *thēi*, they were.

The conjunctive present is used both as a present and as a past ; thus, *maru*, I die ; *kahē*, he said ; *rahē*, he lived ; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhīlī. The same is the case with the ordinary past ; thus, *āvya*, he came ; *dikrā kahā*, the-son(-by) it-was said ; *hĩksha didhu*, the share was given ; *giya*, he went ; *lāgā*, they went ; *jō tār khābja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhīlī ; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate ; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khāndēśī and some Bhīl dialects. Compare *lāgīn*, he began, they began, etc., in the Naikᵃdī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un* ; thus, *kari*, having done ; *lēin*, having taken ; *jāu*, having gone ; *khāun*, having eaten. The form *kar-kē*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhīl dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhīlī. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āg͟hā*, master, borrowed through Hindustānī) ; *badi-thēi*, against ; *ba-bhain*, thereupon ; *ēlā-tō*, then (probably the ablative of the base contained in Māwᵃchī *ēlō*, that) ; *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary ; *dayā-bahi*, pitying (perhaps, compassion having flowed) ; *lāsin*, having run ; *un̤ḍēl*, neck, etc.

For further particulars the student is referred to the specimen which follows :—

INDO-ARYAN FAMILY. CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT. (DANTAN THANA, MIDNAPORE.)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were. Them-among the-younger son his-own father-to

kahē, 'bāb, māra hĭksha māra dē.' Īnha ba-bhain hĭksha ālaha ālaha
says, 'father, my share me-to give.' By-him thereupon share separate separate

kari didha. Thōṛā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all

hĭksha lēin ēglasta pārha giya. Āur tĭthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure

karin āp-nu khab uṟāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given. That all expenditure

kidhi, tō dēkhēhē bari akāl pari giya. Hiya bari dukhī
was-made, that in-country great famine having-fallen went. He very miserable

thaï giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhān
having-become went. He then having-gone that-verily village-in one of-man

hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent

didha. Ghusri jō chhatriyā khāin tō dēin āp-nā pēṭ bharāũ
was-given. Swine what husks ate those having-given my-own belly I-may-fill

khõjē. Tinhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become

tinha kahũ, 'māra bābān kēṭˢlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need

ghanu chhēya khādu pāᵛvē ā mu hyãkhē bhũkhē maru. Mu hã-ta
much than food get and I here with-hunger die. I here-from

uthin māra āgā-kēnē parhã jãu tinha kahis, "bāb, mu Gōkhãi
having-arisen my father-to near may-go to-him will-say, "father, by-me God

badi-thēi tũhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-can

kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākb."' Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep."' Afterwards he

uthin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,

inha dayā-bahi lāsin jāin unḍēl-mē lēin buchṛā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhē kahũ, 'bāb, āu Gōkhãi badi-thēi tērā āgal pāp kidhu.
The-son(-by) to-him it-was-said, 'father, now God against thy before sin was-done.
Mu āur tār dikrā buli ōlakhi-pāris kō-ni.' Bāb āp-nā
I again thy son having-said be-considered-can at-all-not.' The-father(-by) his
chākēr-nē kahũ, 'hēlu khāu lukṛā li āin inhē parāihā
servants-to it-was-said, 'quickly good clothes having-taken having-come to-him put-on
dē. Inhā hātē īṭī āur gōṛē khāmṛā dē. Hēmē inhē lēin
give. His on-hand ring and on-foot shoe give. We him having-taken
khādu khāun khusī rahin. Jē-sō māra dikrā mari giya, jībat
dinner having-eaten happy will-remain. Because my son having-died went, alive
thāin; hāji giya-ta, pāo-ta lāya-ha.' Tār-bād khusī thāyan lāgā.
became; lost gone-was, found-was got-is.' That-after merry to-become they-began.

Tinha mōṭō dikrā bil-mō hutā. Tō āin ghirē lāchu bājnu
His elder son field-in was. He having-come in-house dancing playing
khāmlōyān pāũ. Tab tinha ēk chākēr-nē kānhē bōlāin puchhu,
to-hear was-got. Then by-him one servant near having-called it-was-asked,
'ā khab khũ?' Sō inhē kahũ, 'tār bhāiya āwa, tār āgā
'this all what?' Him(-by) to-him it-was-said, ' thy brother come-is, thy father(-by)
khāu khādu taiyār kidhu. Kin-sē? tinha tinhē khũthiu khāu jōyān
good food prepared was-made. Why? by-him him safe well to-see
pāũ.' Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāchhu tinha
it-was-got.' By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his
āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kē āp-nā
father outside having-come entreating was-done. He answer made-having his-own
āgā-nē kahē, 'ētnā barakh-sē tāri sēbā karu. Tāri āt kēdē parhi-kōlā
father-to says, ' so-many years-from thy service I-do. Thy word ever disobeyed-was-made
kō-ni. Tō tu manhē kēdē ēk bakri-nu chēliu-kō dēi-ni jō māru bandhu-nē
at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends
lēin hēkhē. Tār ēhi dikrā jō kahabin khātē rahin
having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived
tār khābaj khādu, hiya jab āvya tu ini-guṛiyē khādu khāu taiyār
thy property was-eaten, he when came thee(-by) him-for food good prepared
kidhu.' Sō tinhē kahũ, 'dikrā, tu mār barōbbar raha. Māru
was-made.' (By-)him to-him it-was-said, ' son, thou me with livest. Mine
jēṭ᷍lu thā, sō khab tāru. Khusī jāin riha. Tār ēyab bhāiya
whatever is, that all thine. Merry having-become is(-proper). Thy this brother
mari giya-ta, jībit thāin āvya; hāji giya-ta, pāvya.'
having-died gone-was, alive having-become came; lost gone-was, was-found.'

2 D

KHĀNDĒŚĪ AND ITS SUB-DIALECTS.

Under this heading are included Khāndēśī proper, and the sub-dialects of that form of speech entitled Ḍāṅgī and Raṅgārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows :—

Khāndēśī proper	1,217,736
Ḍāṅgī	31,700
Raṅgārī	3,630
TOTAL	1,253,066

The so-called Kuṇᵃbāū is included under Khāndēśī proper.

KHĀNDĒŚĪ, AHĪRĀṆĪ OR ḌHĒḌ GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, i.e., the language of Khandesh. Another name is Ahīrāṇī, i.e., the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Ḍhēḍ Gujarī connects the language with a group of low-caste husbandmen. The Kuṇᵃbīs are stated to speak a separate dialect called Kuṇᵃbāū or Kuṇᵃbī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhāḍī, and only 136 Sonars were reported as speaking Ahīrāṇī.

Khāndēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey :—

Khandesh	1,050,000
Nasik	125,000
Nimar	42,036
Buldana	500
Akola	200
TOTAL	1,217,736

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kuṇbāū.

AUTHORITY—

> *Gazetteer of the Bombay Presidency*, Vol. xii, Khándesh. Bombay, 1880. Account of the language on pp. 42 and ff.

Pronunciation.—*A*, *ă* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēsī Marāṭhī has *ē*; thus, *asa wāṭ°na*, so it appeared; *sōna*, gold.

Ē is interchangeable with *yă*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jās*, I go; *thōḍā-ch din-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ts* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *ṇ* is very irregularly used, and a dental *n* is often used instead; thus, *kōṇī* and *kōnī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-ṇā*, my; *tyā-ṇā*, his.

The cerebral *ḷ* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōlā*, eye; *pal*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *ḷ* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *ḷ* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *ḷ* in the Marāṭhī of Berar, and for *ṛ* in Dravidian languages.

V is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, *(ghar-)mā*, in (the house); and only occasionally *(hāt-)mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *it°na wāṭ°nā*, so-much appeared; *pāp kar°nā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *chākar-lē*, to the servants; *hai ḍukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āṇḍōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvī and Gujarātī; thus, *ghōḍā*, horses; *chhōkᵃrā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvī; thus, *gāyā*, cows; *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvī; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *ḍukᵃrē*, swine. But also *ḍukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-war*, on a horse; *tārᵃkhē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhiṅgōtā*, a bee, oblique *bhiṅgōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhitas-mā*, in the walls; *ghōḍās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mānᵉsēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *warī*, *ghāī*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *thī*, *jawᵃḷūn*; *pāsīn*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *na*; locative *mā*, *mē*, *mã*, and *majhār*. Thus, *dōrᵉka-sī*, with ropes; *bāp-nā*, by the father; *hissā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jawᵃḷūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *na*, *nẽ* and Mālvī *nē*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvī and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mã* corresponds to Gujarātī *mã*, and *mē* to Mālvī *mẽ*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvī, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man; *bhal°yā bāy°kā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thoḍā-ch din-thī*, after few days; *tyā-nā galā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhalyā mānus-lē*, to a good man. An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. ' I ' is *mī*, but also *mai*, as in Mēwātī. ' We ' is *ham* or *ām*, as in Mēwātī; ' you ' is *tum*, as in Mēwātī. Other forms are *āmhū*, we ; *āpan*, we, including the person addressed ; *āmī*, *ām-ē* and *āmhū*, by us ; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *hau* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhīlī *ai*, Māwchī, Dēhawālī and Dhōḍiā *ō*, Mālvī *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of ' he became '; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg°nā*, instead of *sāṅg°na*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē ti-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar°nā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhīl dialects, and in the Ahīrwāṭī and Mēwātī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimārī and Gujarātī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versā*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *hata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatāt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōī-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the specimens. Thus, *jāy-nā,* he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas,* I, thou, or he, does; *karᵃtas,* we, you, or they, do. In Nimar the plural is *karᵃjēs,* we do; *karᵃtēs,* you and they do. In the same district we also find forms such as *jāus,* I go.

The past tense is often formed as in High Hindī; thus, *lāgā,* he began; *tyā-nē mārā,* he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paḍᵃnā,* he fell; *tī paḍᵃnī,* she fell. This suffix must be compared with the common *n*-suffix in Bhīlī and the suffix *nē* of the past tense of Sadrī Kòrwā and other broken dialects spoken by aborigines— See Vol. vi, p. 222. Compare also forms such as *bandhāṇō,* bound; *dithāṇō,* seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chālᵃnā,* I go; *tō rāhinā,* he lives. A corresponding present participle is *rāhᵃnā,* being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhīlī, and Khāndēśī (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *la.* It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā,* fem. *ī,* neut. *a,* the corresponding plural in *āt;* thus, *gyā,* I, thou, or he, went; *gyāt,* we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gaū,* I went; *ham gaūt,* we went. The singular is very often used instead of the plural; thus, *jāyā,* they became; *lāgā,* they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rupᵃyā kānī lidhāt,* who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-nī ghar bāndh,* he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā,* they were eating; *tī raḍᵃtī-tī,* she was crying; *pāp kīda śē,* sin has been done; *chālēl śē,* I have walked; *marēlā hōtā,* he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā,* etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōtā.* It is, however, possible that it is identical with Mālvī and Mēwātī *thā* and the Bundēlī *tō.* This latter form at least seems to occur in *lai-thū̃,* I took; *lai-thāt,* you took. Compare *basī rāhᵃnā śē,* he is sitting.

The future is formed by adding an *s*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *karᵃsū,* I shall do; *karᵃśī, karīs* and *karī,* thou wilt do; *karī* and *karal,* he will do; *karᵃsūt* and *karᵃsū,* we shall do; *karᵃsā, karᵃśā(l),* and *karᵃśāt,* you will do; *karᵃtī(l)* and *karᵃtīn,* they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ōlakhᵃtū,* (if) I had recognized; *tō apᵃna pēṭ bharᵃtā,* he would have filled his stomach; *ti dētī,* (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar,* do; *chalā,* go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karu lāgᵃnā,* he began to do. Sometimes *lāgᵃna* is added to the conjunctive participle; thus, *tō karī lāgᵃnā,* he began to do

Other verbal nouns end in *nā*, *ā*, and *wā* ; thus, *nāchᵃnā*, dancing ; *khāwā-lē*, in order to eat ; *sāṅgᵃwā-lē*, in order to say ; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā* ; thus, *yēt*, coming ; *khātā*, eating. The past participle passive ends in *ā* or *nā* ; thus, *kyā*, *kidā* or *karᵃnā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle ; thus, *rāhᵃnā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle ; thus, *chālēl*, having gone ; *gayāl* and *gayōl*, having gone ; *gamāinōl*, who had been lost ; *mārēl*, who had been struck ; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōṭ bharᵃwā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēī*, having given ; *uṭhīn* and *uṭhinē*, having arisen ; *khāyinī*, having eaten ; *lēī-san*, having taken ; *mhanī-sᵃnī*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done ; *mhaṇūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix ; it has an *s*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows :—

KHĀNDĒŚĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine		Feminine		Neuter
Singular.					
Nom.	*bāp*, a father	*ghōḍā*, a horse	*gāi*, a cow	*ghōḍī*, a mare	*pāp*, a sin.
Instr.	*bāp-nī*	*ghōḍā-nī*	*gāi-nī*	*ghōḍī-nī*	*pāp-nī.*
Dat.	*bāp-lē*.	*ghōḍā-lē*	*gāi-lē*.	*ghōḍī-lē*	*pāp-lē.*
Abl.	*bāp-thī*	*ghōḍā-thī*	*gāi-thī*	*ghōḍī-thī*	*pāp-thī.*
Gen.	*bāp-na*	*ghōḍā-na*	*gāi-na*	*ghōḍī-na*	*pāp-na.*
Loc.	*bāp-mā*	*ghōḍā-mā*	*gāi-mā*	*ghōḍī-mā*	*pāp-mā.*
Plural.					
Nom.	*bāp*	*ghōḍā,* *ghōḍē*	*gāyā*	*ghōḍyā*	*pāp.*
Obl.	*bāpēs*	*ghōḍās*	*gāyās*	*ghōḍyās*	*pāpēs.*

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhākᵃlā*, small, fem. *dhākᵃlī*, neut. *dhākᵃla* ; plural *dhākᵃlē* and *dhākᵃlā*, fem. *dhākᵃlyā*, neut. *dhākᵃlē* (?).

The oblique Marāṭhī form occasionally occurs. Thus, *dhākᵃlē ghar-mā*, in the small house.

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Singular.	Plural.	Singular.	Plural.	—	—
Nom.	*mī, mai*	*ham, ām, āpan*	*tū*	*tum*	*kōn*	*kāy.*
Instr.	*mī, mē*	*āmī, āmhū*	*tū, tu-nā.*	*tumī, tumhī*	*kōn-nā*	*kasā-nā.*
Dat.	*ma-lē*	*ām-lē*	*tu-lē*	*tum(ā)-lē.*	*kōn-lē*	*kasā-lē.*
Gen.	*ma-na*	*ām-na*	*tu-na*	*tum-na*	*kōn-na*	*kasā-na.*

	tō, that, he.				
	M.	F.	N.	Plural.	
Nom.	*tō*	*tī*	*tē*	*tē, tyā*	So also *jō*, who. *Hau*, this, becomes *hai* (or *hē*) in the feminine and neuter. Oblique *(h)yā*, fem. and neut. *i.* Plural *hyā, yā*, obl. masc. *hyās*, fem. and neut. *is.*
Dat.	*tyā-lē*	*ti-lē*	*tyā-lē*	*tyās-lē*	
Gen.	*tyā-na*	*ti-na*	*tyā-na*	*tyās-na*	

III.—VERBS.

A.—Verb Substantive.—*Asᵉna, hōna*, to be.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
1	*śē*	*śētas*	*whatū*	*whatū(t)*	*whasū*	*whasū(t)*	
2	*śē(s)*	*śētas*	*whatā*	*whatāt*	*whaśī*	*whaśā(l)*	*ās, hō.*
3	*śē(s)*	*śētas*	*whatā*	*whatāt*	*whayī*	*whatī(l)*	

B.—Finite Verb.—*Paḍᵃna*, to fall.

Verbal Nouns, *paḍū, paḍᵉna, paḍā-lē, paḍᵉwā-lē.*

Participles.—Present, *paḍat, paḍᵃtā;* Past, *paḍā, paḍᵃnā;* Pluperfect, *paḍēl, paḍēlā;* Future passive, *paḍᵃwa.*

Conjunctive Participle, *paḍī, paḍinē, paḍī-san*, having fallen.

		Present.	Past.	Future.	Imperative.
Sing.	1	*paḍas*	*paḍᵃnā (-nū)*	*paḍᵉsū*	
	2	*paḍas*	*paḍᵃnā*	*paḍᵉsī*	*paḍ.*
	3	*paḍas*	*paḍᵃnā*	*paḍī*	
Plur.	1	*paḍᵉtas*	*paḍᵃnāt (-nūt)*	*paḍᵉsū(t)*	*paḍū.*
	2	*paḍᵃtas*	*paḍᵃnāt*	*paḍᵉsā(l)*	*paḍā.*
	3	*paḍᵉtas*	*paḍᵃnāt*	*paḍᵃtī(l)*	

Present definite, *mī paḍat śē;* **Imperfect**, *mī paḍᵃtā-tā;* **Perfect**, *mī paḍᵃnā śē;* **Pluperfect**, *mī paḍēlā whatū;* **Past Conditinal**, *mī paḍᵃtū*, if I had fallen.

Similarly all other verbs. In the past tense *ā* may be substituted for *nā;* thus, *tī lāgī* or *lāgᵃnī*, she began. Transitive verbs are passively construed in the past tense. Thus, *tyā-nī pōthī wāchī*, he read the book.

C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, *jā-na*, to go, past *g(a)yā*, first person also *gaū; yē-na*, to come, past *unā; hō-na*, to become, past *jāyā; karᵉna*, to do, past *k(a)yā, kyē, kidā*, and *karᵉnā; lē-na*, to take, past *lid(h)ā, linhā*, and *lēnā; dē-na*, to give, past *did(h)ā, dinā*, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No. 65.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

KHĀNDĒSĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

कोणी-एक माणसले दोन आंडोर व्हतस । त्यामाना धाकला आपले बापले म्हनना, बाबा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी टूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देसना एक जननी घर ऱ्हायना । त्याने त्याले आपना खेतमा डुक्करे राखाले लाबी-दिधा । डुक्करे जी कोंडा खातस तो कोंडा राजीखुषीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नव्ही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना बापना नोकरमा कित्येकले पुरेनी उरे इतली भाकर मिळसनी मी भुक्या मरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बाबा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नव्ही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी बाप-गमे गया । तो टूरच ग्रे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आंडोर आपना बापले म्हनना, बाबा, आते मी तुना आंडोर म्हनी-लेवाले लायक नव्ही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई-पियिसनी मजा करवे चला । हो मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना; तो खोवाई ग्या था, तो मिळना । आनी त्या मजा करु लागनात ।

इवाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन बजावन ऐकु उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-ऱ्हयन । तो म्हनना तुना भाऊ मजामा उना ग्रे म्हनून तुना बाप मेजवानी करस हे ऐकिसनी त्याले राग उना; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

आर्जव करी लागना । आंडोर बापले म्हनना बाबा देख मी तुनी इतल वरीस जाया तुनी चाकरी करस पन तुमना हुक्कूम आज-लगन मोडा नही । तरी-बी माले मना सोबती बरोबर खावा-पिवाले एक बकरीन बच्च पन दिघ नही । पन ज्याने तुनी जिनगी रंडी-बाजीमा उडाई-दिधी, तो तुना आंडोर येता-बरोबर तू त्यानी-करता मेजवानी करस । तवळ बाप आंडोरले म्हनना, पोया, तू मना पास घे । आनी मना पान जे काँही घे ते समद तुनच घे । पन चौ तुना भाऊ मरी ग्या था, तो जिवंत हुई उना; खोवाई ग्या था, तो मिळना । म्हनून आपन खुष होइसनी मजा करवी है बरोबर घे ॥

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDḖŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk māṇas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk*lā āp*lē bāp-lē
A-certain man-to two sons were. Them-in-of the-younger his-own father-to

mhan*nā, 'bābā, ma-nā hissā-lē jī jin*gī yēi tī mā-lē dē.' Ānī
said, 'father, my share-to what property may-come that me-to give.' And

tyā-nī tyās-lē āp*lī jin*gī wāṭī didī. Thōḍā-ch din-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in

āp*nī sam*dī jin*gī layi-nī dūr dēs-mā niṅghī-gyā. Ānī
his-own all property having-taken a-far country-into having-started-went. And

taṭhē āp*nī sam*dī jin*gī uḍāi didī. Tyā-nī sam*dī
there his-own all property having-squandered was-given. Him-by all

jin*gī uḍāi didī, ān taṭhē mōṭhā duskāḷ paḍ*nā. Ānī taṭhē
property having-wasted was-given, and there a-great famine fell.· And there

tyā-lē khāwā-piwā-nī mōṭhī pañchait paḍ*nī. Ānī taṭhē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell. And there he that country-of

ēk jan-nī ghar rhāy*nā. Tyā-nē tyā-lē āp-nā khēt-mā ḍuk*rē
one person-of (at)-house remained. Him-by him-to his-own field-into swine

rākhā-lē lābī didhā. Ḍuk*rē jō kōṇḍā khātas tō kōṇḍā
*to-keep having-employed w*s-given. Swine what husks eat that husks*

rājī-khushī-thī khāyi-nī āp*na pēṭ bhar*tā. Pan tō bī
gladness-with having-eaten his-own belly would-have-filled. But that even

tyā-lē miḷ*nā nahī. Ta waḷ tō sudh-war unā, ānī mhanā lāg*nā kī,
him-to was-obtained not. Then he senses-on came, and to-say began that,

'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it*lī
'my father-of servants-among several-to having-sufficed might-be-spared so-much

bhākar miḷas*nī mī bhukyā maras. Mī uṭhi-s*nī ma-nā
bread having-been-obtained I hungry am-dying. I having-arisen my

bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dēw-nā   mī   apᵃrādh   kayā;   āte   mī tu-nā āṇḍōr   mhanī-lēwā-lē
God-of (by)-me sin was-done; therefore I your son having-said-to-take

lāyak nahī. Mā-lē tu-nā ēk pagārī chākar kar." ' Asa   mhanī-sᵃnī
worthy am-not. Me-to your one paid servant make." ' So having-said

tō   uṭhīnī   bāp gamē gayā.. Tō   dūra-ch śē titᵃlāk-mā
he having-arisen father near went. He at-a-distance is in-the-mean-time

tyā-nā   bāp-nī   dēkhā. Tyā-lē dayā   yēī-sᵃnī   tō tyā-na
his father-by was-seen. Him-to compassion having-come he him-of

pāna dawᵃdat gyā ānī tyā-nā galā-mā   padi-sᵃnī tyā-nī   mukā
near running went and him-of on-the-neck having-fallen him-by kiss

lidhā. Tawaḷ āṇḍōr āp-nā bāp-lē mhanᵃnā, 'bābā, āte mī
was-taken. Then the-son his-own father-to said, 'father, now I

tu-nā āṇḍōr mhanī-lēwā-lē lāyak nahī; tu-nī   samōr Dēw-nā mī
your son to-be-called worthy am-not; your in-presence God-of (by-)me

apᵃrādh kayā.' Pan   bāp chākar-lē hāk   māri-sᵃnī mhanᵃnā,
sin was-done.' But the-father servant-to a-call having-struck said,

'chāṅgᵃlī kuḍᵃchī lēī-nī tyā-nā aṅg-mā ghālā, hāt-mā mundī ghā,
'good a-robe having-taken his body-on put, hand-on a-ring put,

pāy-mā jōḍā ghālā;   khāī-piyi-sᵃnī   majā karᵃwō-chalā. Hau
feet-on shoes put; having-eaten-and-drunk merriment let-us-make. This

ma-nā āṇḍōr marī gyā thā, tō āte jiwant huī   unā; tō
my son having-died gone was, he now alive having-become came; he

khōwāī   gyā thā, tō milᵃnā.' Ānī tyā majā karu
having-been-lost gone was, he is-found.' And they merriment to-do

lāgᵃnāt.
began.

Ibāg tyā-nā mōṭhā bhāu khēt-mā hōtā. Tō   ghar yēt
At-this-time his elder son field-in was. He to-house coming

hōtā. Tō ghar-nā najīk unā tawaḷ tyā-lē nāchᵃna bajāwᵃna aikū una.
was. He house-of near came then him-to dancing music to-hear came.

Tawaḷ tyā-nī ēk chākar-lē bōlāvi-sᵃnī ichāra, 'āṭhē kāy chālī
Then him-by one servant-to having-called was-asked, 'here what going-on

rhayᵃna?' Tō mhanᵃnā, 'tu-nā bhāu majā-mā̆ unā-śē, mhanūn tu-nā
was?' He said, 'your brother health-in come-is, therefore your

bāp mējᵃwānī karas.' Hē aiki-sᵃnī tyā-lē rāg unā; ānī tō
father a-feast is-making.' This having-heard him-to anger came; and he

ghar-mā jāyᵃnā. Mhanūn tyā-nā bāp bāhēr unā, ānī ārjawa
house-in would-not-go. Therefore his father out came, and entreaties

karī lāgᵃnā. Āṇḍōr bāp-lē mhanᵃnā, 'bābā, dēkh, mī tu-nī itᵃla
to-make began. The-son father-to said, 'father, see, I your so-many

warīs jāyā tu-nī chākᵃrī karas, pan tum-nā hukūm āj-lagan
years have-gone your service am-doing, but your order today-until

mōḍā   nahī;   tarī-bī   mā-lē   ma-nā   sōbᵃtī   barōbar   khāwā-piwā-lē   ēk
was-broken not ;   still-even   me-to   my   friends   with   to-eat-and-drink   one

bakᵃrī-na   bachcha   pan   didha   nahī.   Pan   jyā-nē   tu-nī   jinᵃgī
she-goat-of   young-one   even   given   is-not.   But   whom-by   your   property

raṇḍī-bājī-mā   uḍāī   didhī,   tō   tu-nā   āṇḍōr   yētā   barōbar
harlotry-in   having-wasted was-given,   that   your   ⸢son⸣   on-coming   immediately

tū   tyā-nī   karᵃtā   mējᵃwānī   karas.'   Tawaḷ   bāp   āṇḍōr-lē   mhanᵃnā,
you   him-of   for   a-feast   make.'   Then   the-father   ⸢son-to⸣   said,

' pōryā,   tū   ma-nā   pās   śē,   ānī   ma-nā   pāna   jē   kā̃hī   śē   tē
' son,   you   of-me   near   are,   and   my   near   what   some-thing   is   that

ṣamᵃda   tu-na-ch   śē.   Pan   hau   tu-nā   bhāū   marī-gyā   thā,   tō   jiwant
all   your-alone   is.   But   this   your   brother   dead-gone   was,   he   alive

huī   unā;   khōwāī-gyā   thā,   tō   miḷᵃnā;   mhanūn   āpan   khush
having-become   came ;   lost-gone   was,   he   is-found;   therefore   we   glad

hŏi-sᵃnī   majā   karᵃvī   hai   barōbar   śē.'
having-become   merriment   should-be-made   this   proper   is.'

INDO-ARYAN FAMILY.   Central Group.

KHĀNDEŚĪ.

Specimen II.

STATEMENT OF A WITNESS.

(District Khandesh.)

मी १५ तारखेना सिंदखेड्यानं बाजार गयाल । मी चुडामण, तानाजी, एकच गाडीमा गयात । बाजार करीसन परत उनात । दीन निरगुडीनी जोडे गया । वरसों अर्धा माइल राह्निनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन साड्या एक सालू बंधे रुपये ३२ आन खुदी आंग्रजी आडीच रुपयाना इतना माल ली-गया । तानाजीन गासडी माईन सौ साड्या खनना तुकडे तीन, बंधे रुपये, सात, ली-गयात । तेमा बंधे चार रुपये आन तीन रुपयाना खुदी आताळ । एक चोरन मला भाला टोचना । मंग ते चोर निरगुडी-नी बाग वरा पळना । मंग आमन सामान आवरीसन वरसी गया । तीथ पोलीस पाटीलना खबर करना । तव्हाँ त्या चोर हजर काँहीं आतलाना । मंग त्यासन घरवर पाहारा बठाई दीना । त्या लोक कव्हाळू उना ते आपला का मालूम नाह्रा । औ चोर आमने गावना सत । आन ते मना हमेस देखामा सत । चोर-नी जाग ओळखतु तर त्या मारतात अमला । म्हनी वलख दिनातना ॥

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHĀNDĒŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mī pandᵃrā tārᵃkhē-nā Sindᵃkhēḍyā-nē bājār gayāl. Mī, Chuḍāmaṇ
I on-the-fifteenth date Sindkheḍā-of bazar(to) had-gone. I, Chuḍāmaṇ

Tānājī, ēka-ch gāḍī-mā gayāt. Bājār karī-san parat unāt.
Tānājī, the-same carriage-in had-gone. Marketing having-done back we-came.

Dīn Nirᵃguḍī-nī-jōḍē gayā. Warsī ardhā māil rāhinī tēth-pāwat unā.
The-day Nirguḍī-of-near went. Warsi half a-mile remained there-up-to (we)-came.

Tē chōr āḍᵃwā jāyā. Ēk chōr-na dagaḍ mārᵃnā, tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to

lāgā. Chōr-na gāsᵃḍī sōḍᵃnā. Ma-nī gāsᵃḍī ān Tānājī-nī gāsᵃḍī
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānājī-of bundle

sōḍᵃnī. Manē gāsᵃḍī-mā̄ın dōn sāḍyā, ēk sālū, bandhē rupayē tētīs
was-loosed. My bundle-in-from two sadies, one salu, whole rupees thirty-three

ān khurdā āṅgrajī āḍī-ch rupayā-nā itᵃnā māl
and copper-pieces English-(coin) two-and-a-half rupees-of so-much property

lī-gayā. Tānājī-na gāsᵃḍī-mā̄ın sau sāḍyā khan-nā tukᵃḍē tīn, bandhē
was-taken-away. Tānājī-of bundle-in-from six sadies khan-of pieces three, whole

rupayē sāt lī-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of

khurdā ātāl. Ēk chōr-na ma-lā bhālā tōchᵃnā. Maṅg tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves

Nirᵃguḍī-nī bāg-warā paḷᵃnā. Maṅg ām-na sāmān āwᵃrī-san Warᵃsī
Nirguḍī-of garden-up-to ran. Then our luggage having-collected to-Warsi

gayā. Tītha pōlīs pāṭīl-nā khabar karᵃnā. Tawhã tyā chōr hajar
we-went. There police patil-to information was-made. Then those thieves presnt

kāhī ātᵃlā-nā. Maṅg tyās-na ghar-war pāhārā bathāī dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those

lōk kawhāḷū unā tē āpᵃlā kā mālūm nāhā. Au chōr ām-nē gāw-nā
people when came that to-us anyhow known was-not. Those thieves our village-of

sat; ān tē ma-nā hamēs dēkhā-mā-sat. Chōr-nī jāg ōḷakhᵃtu tar
were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then

tyā mārᵃtāt ām-lā. Mhanī walakh dināt-nā.
they would-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chudāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirgudī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saries and three pieces of khan,[1] and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirgudī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

[1] Squares or divisions of the *khaṇāḷẽ*, a web for the *Chōḷī*.

[No. 67.]

INDO-ARYAN FAMILY.　　　CENTRAL GROUP.

KHANDĒŚĪ.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाळे लिखवाले जाता-ता । त्याए एक दाडा एक छोकरानी वस्त चुरावीने त्याए ते पोतानी मायले दीदी । तिए छोकराले शिच्चा करवी ते न करतां उलटी शाबासकी दीदी, ने त्याले एक जांब फळ खावाले दीद । त्या-उपरात पछ्छी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोळ्या मोळ्या चोऱ्या करवा लागा । कोई एक दाडे तो चोरीमां पकडायना । पछ्छी त्याले फाँश्री देवाले सरकारना शिपाई लई गया । तो तमासा जोवा-करतां लोकोंना थाट मळना-ता । तठे त्यांनी माय-बी एई़ने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्याए सरकारना शिपाई़ले सांग के दादा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्याले दया वनी वरी त्याँए तिले पासे बलावी । ते वखत घुस्सामां त्याए तिणा कान चावी खादा । अयि जोई़ने लोक सांगवा लागा, काय-ची खराब से आज पोया । जीवा, जीवा, आज फासी जावानी वखत बी अयि मट्ठा पातक करवाले बी चुकना नहीं । त ऐकीने त्याए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण बी ये वखत लीदा तो-बी मच्ये दोस लागता नहीं । असँ काँ सांगव के, मूळ मी ह्ना, होता, तदळ निसाळमाती एक छोकरानी वस्त मे चोरावीने ईना-पासे दीदी, तदळच ये माणा पारपल्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[No. 67.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN III.

A POPULAR TALE.

(DISTRICT NIMĀR.)

TRANSLITERATION AND TRANSLATION.

Ēk chhōkᵃrā nisāḷē likhᵃwā-lē jātā-tā. Tyāē ēk dāḍā ēk
One boy in-a-school to-learn going-was. By-him one day one

chhōkᵃrā-nī wast churāvīnē tyāē tē pōtā-nī māy-lē dīdī.
boy-of a-thing having-stolen by-him that his-own mother-to was-given.

Tiē chhōkᵃrā-lē śikshā karᵃvī tē na karᵃtã̄ ulᵃṭī
By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary

śābāsᵃkī dīdī, nē tyā-lē ēk jāmb phaḷ khāwā-lē dīda. Tyā
applause was-given, and him-to one guava fruit eating-for was-given. That

upᵃrāt pachhī tō chhōkᵃrā jasā jasā mōṭhā hōtā gayā, tasā tasā mōṭhyā
after then that boy as as great becoming went, so so great

mōṭhyā chōryā karᵃwā lāgā. Kōī ēk dāḍē tō chōri-mã̄ pakᵃḍāyᵃnā.
great thefts to-do began. Certain a on-day he in-a-theft was-caught.

Pachhī tyā-lē phã̄śī dēwā-lē Sarᵃkār-nā śipāī laī gayā.
Then him-to hanging give-to Government-of police having-taken went.

Tō tamāsā jōwā-karᵃtã̄ lōkõ-nā thāṭ malᵃnā-tā. Tathē tyã̄-nī māy
That spectacle seeing-for people-of a-crowd gathered-was. There his mother

bī ēī-nē husāsā. lākhī-lākhīnē raḍᵃtī-tī. Tī-lē dēkhīnē tō
also having-come sobbing making crying-was. Her-to having-seen then

tyāē Sarᵃkār-nā śipāī-lē sānga kē, 'dāḍā hō, ēk wakhat
by-him Government-of the-police-to it-was-told that, 'brothers O, one time

māṇī māy-nā warī māṇā milāp karāwā.' Ta aikīnē tyā-lē
my mother-of and my meeting should-be-made.' That having-heard them-to

dayā wanī, warī tyāē ti-lē pāsē balāvī. Tē wakhat ghussā-mã̄ tyāē
pity came, and by-them her-to near was-called. That at-time in-anger by-him

tiṇā kān chāvī khādā. Ayi jōīnē lōk sāngᵃwā lāgā,
her ear having-bitten was-eaten. This having-seen the-people to-say began,

'kāy, hō, kharāb sē āū pōryā. Jōwā, Jōwā, Āū phāsī jāwā-nī wakhat bī
'what, O, bad is this boy. Look! Look! This execution going-of at-time even

ayi mahā pātak karᵃwā-lē bī chukᵃnā nahĩ.' Ta aikīnē tyāē uttar
this great a-sin to-do also failed not.' That having-heard by-him a-reply

2 F 2

dīdā,	'bhāu	hō,	māṇī	vinantī	aikā.	Mē	yā	māy-nā
was-given,	*'good-people*	*O,*	*my*	*statement*	*you-hear.*	*By-me*	*this*	*mother-of*

prāṇ	bī	yē	wakhat	līdā	tō-bī	ma-lyē	dōs	lāgᵃtā
life	*even*	*this*	*time*	*(if)-was-taken*	*yet*	*me-to*	*blame*	*-would-have-applied*

nahī̃.	Asā	kā̃	sāṅgᵃwa	kē,	mūḷ	mī	nhānā	hōtā,	tadaḷ
not.	*So*	*why*	*should-be-said*	*that,*	*at-first*	*I*	*young*	*was,*	*at-that-time*

nisāḷ-mā-tī	ēk	chhōkᵃrā-nī	wast	mē	chōrāvīnē	īnā-pāsē	dīdī,
the-school-in-from	*one*	*boy-of*	*a-thing*	*by-me*	*having-stolen*	*of-her-near*	*was-given,*

tadaḷ-ach	yē	māṇā	parᵃpaty	karᵃtī,	nē	ma-lē	jāmb	phaḷ
just-at-that-time	*she*	*me-of*	*chastisement*	*(if)-had-done,*	*and*	*me-to*	*a-guava*	*fruit*

na	dētī,	tō	āj	yē	daśā	ma-lē	kā̃	prāpt	hōtī.'
not	*had-given,*	*then*	*to-day*	*this*	*state*	*me-to*	*how*	*obtained*	*would-have-been.'*

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, ' see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kuṇbīs of Khandesh has been returned as Kuṇbī or Kuṇbāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēśī, as will be seen from the Parable of the Prodigal Son which follows.

[No. 68.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED KUṆBĀŪ DIALECT.   (DISTRICT KHANDESH.)

कोणा एका माणूसले दोन आंडीर होत । ल्या-मजारला धाकला आंडीर बापले म्हणस, बाबा, आपले घरमा जो पैसा होई्ई व मनि हिस्साले जे येई्ई, ते माले दे । मंग ल्यानी जे घरमा होत ते ल्याले दिध । मंग थोडा दिनमा धाकला आंडीर समद जमा करून लांब देशमा ग्या । आणि ल्या गाँवमा जाई्इसन, आपणा-जोडे जे होत ते सार चैनबाजीमा खर्ची टाक । मंग ल्या देशमा मोठी आखाडी पडनी । ल्या-सुयें ल्याना मोठा हाल जायात । तधय तो ल्या देश-मफारील माणूस-पान ज्याई्इसन राहिना । मंग ल्या माणूसनें आपना खेत-मफार डुकरे चाराले धाड । तधऊ डुकरे जी साल खात होत ल्या-वर आपन पोट भरव अस ल्याले वाटन । मंग ल्याले कोणी काह्याँ दिध नाह्याँ । मंगी तो मुद-वर येऊन बोलना, मना बाप-पान ज्या चाकर घेतस ल्यासले पोटभर भाकर मिळस आणि माले खावाले बी मिळत नाह्याँ । मी मना बाप-पान जाई्इसन, ल्याले सांगसू की, मी आभायना-विरूद व तुना-समोर पाप करे । आतें-पाई्इन मी तुना आंडीर म्ये अस नाह्याँ । तू-पान जसे चाकर घेतस तसे माले-बी ठेव । मंग उठीसन बाप-कडे ग्या । तव्हय तो दूर म्ये हतक देखीसन ल्याले फार वाई्इट वाटन । मंग तो धावत येई्इसन गळामा मिठी घाली, व ल्याना सुका लिधा । मंग आंडीर ल्याले बोलना, आभायना-विरूद तुना समोर मी मोठ पाप करे म्हणून आतें-पाई्इन मी तुना आंडीर म्ये अस बोलन खर नाह्याँ । ल्या-वर आपले चाकर माणूसले सांग, चांगला झगा आणिसन याना आंग-मफार घाल । ल्यान हात-मफार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होसू । ह्यौ मना आंडीर मरी गयता तो फिरीसन जीवत जाया । हें देखीसन ल्याला मोठा आनंद जाया ॥

तधय ल्याना मोठा आंडीर खेतमा होता । ल्यान घर-पान येई्इसन वाजत नाचत ऐक । तधय एक मानुसले सीध, हे काय म्ये । मंग ल्यानी सांग, तुना धाकला भाऊ येल म्ये । आणि तुना बापले सुखरूप येई्इसन मिळना म्हणून ल्याले मोठा आनंद जाया । तधय तो मोठा रागमा येई्इसन घरमा जायना । ल्या वखत ल्याना बाप ल्यानी समजुत घाली लागना । ल्या वखत ती बापले म्हणूँ लागना कीं देख, मी हतला वरीस जाया चाकरी करस आनी तुन साँगन कधीँ मोड नाह्याँ । असा असीसन मना सोबती बरोबर माले फोतर-बी दिन नाई्इ । ज्या आंडीरनी तुना समदा पैसा रंडीबाजी-मफार खर्ची टाका, आन तो ऊना म्हणीसन मोठ जेवन खावन करे । बाप ल्याले बोलना कीं, तूँ मा-पान म्ये आणि मनपान जे म्ये ते बी समद तुन म्ये । पन हौ तुना भाऊ ग्या होता तो माले येई्इसन मिळणा म्हून जो माले आनंद जाया तो बरोबर म्ये ॥

it°ka dēkhī-san tyā-lē phār wāīṭ wāṭ°na. Maṅg tō dhāwat yēī-san
this-much having-seen him-to very bad was-felt. Then he running having-come

gaḷā-mā miṭhī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lē
the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to

bōl°nā, ' ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp kyē; mhaṇūn
said, ' the-heaven-of-against of-thee-before by-me great sin was-done ; therefore

ātē-pāīn mī tu-nā āṇḍōr śē asa bōl°na khara nāhī̃.' Tyā-war āp°lē
henceforth I thy son am so to-speak true is-not.' That-upon his-own

chākar-māṇūs-lē sāṅga, ' chāṅg°lā jhagā āṇi-san yā-nā āṅg-majhār
servants-men-to it-was-told, ' good a-robe having-brought this-of on-the-person

ghāl. Tyā-na hāt-majhār mundī wa pāy-mā juta ghāl. Maṅg dēkhī-san khuśāl
put. His hand-in a-ring and feet-in shoes put. Then having-seen happy

hōsū. Hau ma-nā āṇḍōr marī gay-tā tō phirī-san jīwat jāyā.'
we-will-be. This my son having-died gone-was he again alive became.'

Hē̃ dēkhī-san tyā-lā mōṭhā ānand jāyā.
This having-seen him-to great joy became.

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēī-san
At-that-time his elder son field-in] was, him-by house-near having-come

wājat nāchat aika. Tadhay ēk mānus-lē sōdha, ' hai kāy śē ? '
music dancing was-heard. Then one man-to it-was-asked, ' this what is ? '

Maṅg tyā-nē sāṅga, ' tu-nā dhāk°lā bhāū yēl śē. Āṇi tu-nā bāp-lē
Then him-by it-was-told, ' thy younger brother come is. And thy father-to

sukh°rūp yēī-san miḷ°nā mhaṇūn tyā-lē mōṭhā ānand jāyā.' Tadhay
safe having-come was-obtained therefore him-to great joy became.' Then

tō mōṭhā rāg-mā yēī-san ghar-mā jāy-nā. Tyā-wakhat tyā-nā bāp
he great anger-in having-come house-in would-not-go. At-that-time his father

tyā-nī sam°jut ghālī lāg°nā. Tyā-wakhat tō bāp-lē mhaṇū̃ lāg°nā kī̃,
his persuasion to-put began. At-that-time he the-father-to to-say began that,

' dēkh, mī it°lā warīs jāyā chāk°rī⸗ karas āṇī tu-na sāṅg°na kadhī̃
' see, I so-many years became service am-doing and thy order ever

mōḍa nāhī̃. Asā asī-san ma-nā sōb°tī-barōbar mā-lē phōtar-bī dina
was-broken not. Such having-been my friends-with me-to a-lamb-even was-given

nāī̃. Jyā āṇḍōr-nī tu-nā sam°dā paisā raṇḍī-bājī-majhār kharchī ṭākā.
not. Which son-by thy all money harlotry-in having-spent was-thrown

ān tō ūnā mhaṇī-san mōṭha jēwan khāwan kyē.' Bāp tyā-lē
and he came therefore great a-feast eating is-made.' The-father him-to

bōl°nā kī̃, ' tū̃ mā-pān śē āṇi ma-na-pān jē śē tē-bī sam°da tu-na
said that, ' thou me-near art and me-with what is that-too all thine

śē. Pan hau tu-nā bhāū gyā hōtā, tō mā-lē yēī-san miḷ°nā, mhūn
is. But this thy brother gone was, he me-to having-come was-obtained, therefore

jō mā-lē ānand jāyā tō barōbar śē.'
what me-to joy became that proper is.'

DĀṄGI.

The Dāṅgs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāṅgī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dāṅgī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bãs*, a father, is pronounced as *bõs*, or rather as *bãs*, with the same vowel as that occurring in English ' all ', but pronounced through the nose. Similarly *paḷ*, to run, is pronounced *páḷ*.

The cerebral *ṇ* is very irregularly used. Thus we find *ānā* and *āṇā*, he came ; *lāgᵃnā* and *lāgᵃṇā*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī ;* thus, *dur-tīn*, from a distance.

' I ' is *mā* and *mī ;* ' we ' *āmhī* and *āpan ;* ' you.' *tumhī*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wāṭā*, which share ; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sagᵃḷa*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōṭhā pāp*, a great sin ; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī ; thus, *tō sē*, he is. Some-times, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jāīn*, I shall go ; but *mhaṇᵃsū*, I shall say ; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bãs*, a father ; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāṅgī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

KHĀNDĒŚĪ.

So-called Dāṅgī Dialect.   (The Dāṅgs State.)

कोणता-येक गोड्डाला दोन पाँसा ह्वतात । व्याहून लाह्राना पाँसा बाँसला म्हणु लागना, बा, जी आपली आमदानीना वाटा देणा ह्वा तो माला दे । मंग बाँसने व्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाह्राना पाँसा आपली वाटानी आमदानी सगळी गोक्का-करीसनी येखांदी मुलख-वर निंघी गया । तठे उधाळूपणा-खाळ वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या मुलख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी येळा पडी । मंग तो त्या मुलख-मा येक गोड्डो-पान जाई रह्रीना । त्या गोड्डोनी त्याले आपना डुकरा चारूला खेतमा लावा । तठ डुकरा जी :काह्री

खात त खाईसन पेट भरखा असी तेनी मनसा वना ; व कोनी काद्दी त्याले दीधा नद्दी । संग तो
सुद-वर आणा, व मनमा म्हणाले लागा, मना बाँसना घर मोलकरी गोद्दोसले कशा पीठ-भर भा-
करी मीळतीस, व मा ते भुक्खा मरस । मा आता मना बाँसना घर जाईन, व त्याले म्हणसु
अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया ; मा तुना पोँसा काद्दी नद्दे ।
पण माले तुना येखांदा मजुरकरा-सारखा राख । असा मनमा द्दैचार करीसनी बाँस-कडे
गया । तवढा-मभ्रार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोँसाना
गळाला बीलगी पडा, व त्याना गुरळा लीधा । तवळ तो पोँसा म्हनुला लागणा, बाँस, मा देवना
समोर व तुना समोर मोठा पाप करना । आता मा तुना पोँसा नद्दी । संग बाँसनी आपना
येक कमारला सांगा की, घरमा काद्दे कांडा कोंडा व्हवा तर त्याला खावाला दे । व द्दातमा
येखांदी सुदी व पायमा पायतन व्हवा तो घाली दे । संग आपण मजा करु । द्दाज मना पोँसा
मरी गयेल व फीरसनी जीवत जाया व दवडेल तो सापडना । तवळ मजा करु बी लगनात ॥

तवळ तेना वडील पोँसा खेतमा व्हता । तो घर-कडे येवाले लागा तदळ त्याले काई वाजा व नाच
ऐकु आना । तदळ मजुरकर-पयकी येक जणला तो द्दचार बी लगणा, द्दाई गमंत कसानी द्द । तवळ
मजुरकरनी त्याळे सांगा की तुना भाऊ वना-द्द आनी ती बाँसला सुखे-सनमाने येद्दे मीळना
म्हनीसनी बाँसनी मोठी जेवनावळ कद्दे । तवळ तो रागी भरना व घरमा काद्दें जाई-ना । संग
तेना बाँस त्याले बाद्दिर येद्देसनी समजावाले लागा । पन त्याने बाँसला सांगा की, मी द्दतला
दीवस तुनी चाकरी करीसनी तु सांगील तस्या ऐका कधी तुना सबद मोडा नद्दी । माले समा
सेजास-बरोबर कधी सलगी करु दीधी नद्दी । आनी त्यानी तुनी सगळी दौलत कळवांतीना
घर नासी टाकी, तो द्दा तुना पोँसा वना तवल त्यासाठीं मोठी जेवनावळ कद्दे । तवळ बाँस
त्याला म्हनु लागा की, तु मना-जवळ नेद्दमी व्हतास, व द्दाई सगळी आसदानी तुनीच से । पन
आपन सगळा मीळसनी मजा करु । कारण द्दाज तुना भाऊ मरी गयेल तो फींरीसनी जीवत
जाया व दवडेल तो साँपडना ।

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDĒŚĪ.

So-called Ḍāṅgī Dialect.   (The Dangs State.)

TRANSLITERATION AND TRANSLATION.

Kōṇᵃtā-yēk gōhā-lā dōn põsā whatāt. Tyā-hūn lāhānā põsā bãs-lā
A-certain man-to two sons were. Them-from the-younger son father-to

mhaṇu lāgᵃnā, 'bā, jī āpᵃlī āmᵃdānī-nā wāṭā dēṇā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that

mā-lā dē.' Maṅg bãs-nē tyās-lā āpᵃlī āmᵃdānī
me-to you-give.' Then the-father-by them-to his-own property

wāṭī didhī Maṅg thōdā-ch dīwas-mā lāhānā põsā āpᵃlī
having-divided was-given. Then few days-in the-younger son his-own

wāṭā-nī āmᵃdānī sagᵃlī gōlā-karī-sᵃnī yēkhāndī mulakh-war niṅghī
share-of property all together-made-having a-certain country-to having-gone

gayā. Taṭhē udhālᵃpaṇā-khāl wāgᵃnā, wa āpᵃnī āmᵃdānī sagᵃlī paṇ kul
went. There riotousness-with he-behaved, and his-own property all wealth all

uḍᵃvī ṭākī. Tyā-pās-na sagᵃla kharchī-gayā. Maṅg tyā
having-squandered was-thrown. him-near-of all was-spent. Then that

mulukh-war mōṭhā kāḷ paḍā. Tyā-pāsīna tyā-lā mōṭhī yēlā paḍī. Maṅg
country-in great famine fell. Therefore him-to great difficulty fell. Then

tō tyā mulukh-mā yēk gōhō-pān jāī rahīnā. Tyā gōhō-nī
he that country-in one man-to having-gone lived. That man-by

tyā-lē āpᵃnā ḍukᵃrā chāru-lā khēt-mā lāwā. Taṭha ḍukᵃrā jī
him-to his-own swine to-feed into-field he-was-applied. There the-swine which

kāhī khāt tē khāī-san pēṭ bharᵃwā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;

wa kōnī kāhī tyā-lē dīdhā nahī. Maṅg tō sud-war āṇā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and

man-mā mhaṇā-lē lāgā, ma-nā bãs-nā ghar mōlᵃkarī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how

pōṭh-bhar bhākᵃrī mīlᵃtī-sa; wa mā tē bhukyā maras. Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my

bãs-nā ghar jāīn wa tyā-lē mhaṇᵃsu, "arē ma-nā bãs, mī Dēw-nā
father-of house shall-go and him-to will-say, " O my father, by-me God-of

samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā põsā kãī naī.
before and of-thee before great sin was-made, I thy son any-how am-not.

Paṇ mā-lē tu-nā yēkhāndā majurᵃkarā-sārᵃkhā rākh." ' Asā man-mā īchyār
But me-to thy some-one servant-like keep." ' So in-mind thought

kari-sᵃnī bãs-kaḍē gayā. Tawᵃḍhā-majhār tō dur-tīn dēkhᵃtā-ch
having-made father-to he-went. In-the-meanwhile him from-a-distance seeing-only

bãs-lā mayā ānī, ānī tyā-nī jāī-sᵃnī põsā-nā gaḷā-lā bīlᵃgī
father-to pity came, and him-by having-gone son-of the-neck-to having-adhered

paḍā, wa tyā-nā gurᵃḷā līdhā. Tawaḷ tō põsā mhanu-la lāgᵃṇā, ' bãs,
fell, and his a-kiss was-taken. Then that son to-say began, 'father,

mā Dēw-nā samōr wa tu-nā samōr mōṭhā pāp karᵃnā. Ātā mā tu-nā põsā
I God-of before and of-thee before great sin made. Now I thy son

nahī.' Maṅg bãs-nī āpᵃnā yēk kamārā-lā sāṅgā kī, ' ghar-mā
am-not.' Then the-father-by his-own one servant-to it-was-told that, ' house-in

kãī-kāṇḍā-kōṇḍā whawā tar tyā-lā khāwā-lā dē; wa hāt-mā yēkhāndī
something if-there-be then him-to to-eat give; and the-hand-in one

mudī wa pāy-mā pāyᵃtan whawā tō ghālī dē, maṅg āpaṇ
ring and the-feet-in shoes if-there-be that having-put-on give, then we

majā karu. Hāū ma-nā põsā marī gayēl, wa phīr-sᵃnī jīwat
merriment shall-make. This my son dead had-gone, and again alive

jāyā; wa dawᵃḍēl, tō sāpaḍᵃnā.' Tawaḷ majā karu bī lagᵃnāt.
became; and had-been-lost, he is-found.' Then merriment to-make also began.

Tawaḷ tē-nā waḍīl põsā khēt-mā whatā. Tō ghar-kaḍē yēwā-lē lāgā
At-that-time his elder son field-in was. He house-to to-come began

tadaḷ tyā-lē kāī wājā wa nāch aiku ānā. Tadaḷ majurᵃkar-
then him-to something music and dancing to-hear came. Then the-servants-

payᵃkī yēk jaṇ-lā tō ichāru-bī lagᵃṇā, ' hāī . gamant kasā-nī ha?'
from-among one man-to he to-ask-also began, 'this display-of-joy what-of is?'

Tawaḷ majurᵃkar-nī tyā-lē sāṅgā kī, ' tu-nā bhāū wanā-ha; ānī tō
Then the-servant-by him-to it-was-told that, 'thy brother come-is; and he

bãs-lā sukhē-sanᵃmānē yēī mīḷᵃnā mhanī-sᵃnī bãs-nī mōṭhī jēwᵃnāwaḷ
father-to safe-and-sound having-come met therefore father-by great a-feast

kāī.' Tawaḷ tō rāgē bharᵃnā wa ghar-mā kāī jāī-nā.
was-made.' Then he with-anger was-filled and house-in in-any-way would-not-go.

Maṅg tē-nā bãs tyā-lē bāher yēī-sᵃnī samᵃjāwā-lē lāgā. Pan tyā-nē
Then his father him-to out having-come to-entreat began. But him-by

bãs-lā sāṅgā kī, ' mī itᵃlā dīwas tu-nī chākᵃrī karī-sᵃnī tu
father-to it-was-told that, 'I so-many days thy service having-made (by)-thee

sāṅgēl tasyā aikā, kadhī tu-nā sabad mōḍā nahī; mā-lē
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to

ma-nā sējās-barōbar kadhī salᵃgī karu dīdhī nahī; ānī tyā-nī tu-nī
my friends-with ever friendship to-make was-given not; and him-by thy

sagᵃḷī daulat kaḷᵃwāntī-nā ghar nāsī ṭākī tō hā tu-nā
all property harlots-of (in-)house having-wasted was-thrown that this thy

pŏsā wanā tawaḷ tyāsāṭhī̃ mōṭhī jēwᵃnāwaḷ kaī.'   Tawaḷ   bãs   tyā-lā
son came then him-for great a-feast is-made.' Then the-father him-to

mhaṇu lāgā, kī,   ' tu ma-nā-jawaḷ nēhᵃmī whatãs wa hāī sagᵃḷī   āmᵃdānī
to-say began, that, ' thou me-of-near always wast and this whole property

tu-nī-ch sē, pan āpan sagᵃḷā   mīḷasᵃnī   majā̇   karu;   kāraṇ
thine-alone is, but we all having-met-together merry let-us-make; because

hāū tu-nā bhāū   marī   gayēl,   tō phīrī-sᵃnī jīwat   jāyā ; wa
this thy brother having-died had-gone, he again alive became ; and

   dawᵃḍēl,   tō sã̄paḍᵃnā.'
had-been-lost, he is-found.'

RAṄGĀRĪ.

The Raṅgārīs or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Raṅgārīs have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Raṅgārīs of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Raṅgārī are as follows :—

Akola	2,700
Ellichpur	250
Buldana	680
TOTAL	3,630

Two specimens of Raṅgārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find ḍōḷō and ḍōyō, an eye; īs and vīs, twenty, etc. The palatals are transliterated ch, j, etc. It is, however, probable that they are really pronounced ṭs, dẓ, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in ō, plural ā ; strong feminine bases in ī, plural yā ; and strong neuter bases in u. No instance is available of the plural of a strong neuter noun. Thus, pōrᵃgō, son ; pōrᵃgā, sons : pōrᵃgī, daughter ; pōrᵃgyā, daughters : sōnu, gold. A suffix hān or hun (as in Mālvī) is sometimes added in the plural ; thus, mōlᵃkarī-hun-nā, to the labourers ; chākᵃrō-hān-nā, to the servants. Compare the honorific pronoun tē-hān, he, in the second specimen. The Gujarātī plural suffix ō in chākᵃrō-hān-nā also occurs in bāp-ō-nō, to fathers.

The usual case-suffixes are, dative nō, na ; case of the agent nē, na, n ; ablative tī, tē ; genitive nō, nī, nu ; locative mā, mō. Thus, bāp-nō, bāp-na, to the father ; bāp-nē, by the father ; bāp-nā pās-tī, from the father ; māṇus-nō, of a man ; ghar-mā, in the house ; pāy-mō, on the feet.

Pronouns.—The following are the personal pronouns :—

mī, I	tū, thou	tē, he.
ma-na, me	tu-na, thee	tēnē, tē-na, him.
mā-rō, my	tā-rō, thy	tē-nō, his.
āmhī, we	tumhī, you	tē, they.
āmārō, our	tumārō, your	tē-nō, their.

Other forms are *myā*, by me ; *tē-na*, by him ; *tamayē* (sic.), to him ; *tē-hun-na*, to them. 'Who?' is *kōn*, and 'what?' is *kāy*.

Verbs.—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōtē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mārᵃnu*, to strike, we find,—

Sing. 1. *mārus*	Plur. 1. *mārus*
2. *māras*	2. *māras, mārōs*
3. *māras*	3. *māras*

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahis*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went ; *gayā*, we, you, or they, went ; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went ; *paḍē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past ; thus, *sāpᵃḍē-s*, he has been found ; *gayē-tō*, I had gone.

The future of *mārᵃnu*, to strike, is inflected as follows :—

Sing. 1. *mārīs*	Plur. 1. *mārus, mārᵃsū*
2. *mārīs*	2. *mārᵃsō*
3. *mārᵃśī*	3. *mārᵃśī*

The imperative is formed as in Gujarātī. Thus, *mār*, strike ; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *wāṭī*, having divided ; *jāīn*, having gone ; *uṭhī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT.   (DISTRICT AKOLA.)

कोन एक मानुसन दोन बेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटी
मना आवानु ते द । मग तेन तेह्नन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो बेटो
सर्वो जमाकरीन दूर मुलुकमा गये । आनि तथ उधळपनान वागीन अपनी संपति उडाई । मग
तेन अवघु खर्चा-वरी ते देसमा मोठो दुकाळ पडे । ते-मुळे तेन अडचन पडवा लागी । तव्हा
ते ते देसमा एक ग्रह्स्थना याह्ान जाईन रहे । तेन तर तेन डुक्करा चारवान आपना
शीतमा धाडी । तव्हा डुक्करा जे साल्टा खाता होता तेन-वर तेन आपली पोट भरन अमु तेन
वाटी । आनि कोन तेन काही दिघ नही । मंगन ते सुधमा आईन म्हने, मारा बापना
किती मोलकरीह्ुनना भरपूर भाकरो स । आनि मी भुकतीन मरेस । मी उठीन आपली बापना
कडे जाईस, व तेनो म्हनीस, हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।

आज-पासतिन तारो बेटो मनवान जोगतो नच्चि, आपनो एक मोलकरी सारखु मन ठेव। नंतर ते उठीन आपना बाप-कडे गये। तव्हा ते लंबी स इतकमा तेनो बाप तेन देखीन कर-वळे, आनि तेन धाईन तेना गलासा मिठी घाली, व तेन सुको लेष। मग बेटो तेनो म्हने, बापो, देवना विरुध अन तारा सामने म्या पाप करीस। आनि आज-पासतिन तारो बेटो मनवान मी योग्य नच्चि। पन बापन आपना चाकरोच्छानना सांगी, उत्तम भगो आणीन तेन घाली, आणि तेजा हातमा सुन्दी व पायमो जोडो घाली। मग आपन खाईन पिईन हरीक करूस। काकी हे मारो बेटो मरे होतो, ते फिरीन जीतो होये; व हरपे होतो, ते सापडेस। तव्हा ते सर्वा आनंद करवा लाग्या।

ते वेळे तेनो मोठो बेटो धेतमा होतो। मग ते आईन घर-पास आया-वर तेन बाजो व नाच पाछे। तव्हा चाकर-मातीन एकन बलाईन तेन विचारी, हे काय स। तमये तेन सांगी कीं तारो भाई आये स, आनि तारा बापनो ते खुशाल मिले, तेना-वरी तेन मोठी पंगत करी। तव्हा ते राग भरीन आतमा जायना। थेना-वरी तेनो बाप बाहेर आईन तेन समजायन लागी। परंतु तेन बापन उत्तर देष कीं, देखो, मी इतके वरीस तारी चाकरी करेस। आनि तारी आज्ञा म्याँ कधी ही मोडी नच्चि। तरी म्या आपना गडीहुनना संग चयेन करवानी म्हनीन मन तुन कदी थेलीनु पिलू देष नच्चि। आनि जेन तारी संपत्ति किजबन-संग खाईन टाकी ते हे तारो बेटो आयेस तव्हा तुन तेना साठ मोठी जवनाळ करीस। तव्हा तेन मनी, बेटा तू सदाई मारा संग स आणि मारी माल मलामत तारीच स। परंतु हरीक व आनंद करनु हे वरु छोतु। कारण कीं हे तारो भाई मरे छोतो ते फिरीन जितो छोयेस व हरपे छोती ते सापडेस॥

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT. (DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bēṭā hōtā. Tē-mā dhāk*ṭō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,

'bāpō, jē jind*gī-nō wāṭō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
'father, what property-of share me-to to-come that give.' Then him-by to-them

paisō wāṭī didhō. Maṅgan thōḍ*kā diwas-mā dhāk*ṭō bēṭō
wealth having-divided was-given. Then a-few days-in the-younger son

sarwō jamā-karīn dūr muluk-mā gayē. Āni tatha udhaḷ*panān
all together-having-made a-far into-country went. And there extravagance-with

wāgīn ap*nī sampatti uḍāī. Mag tē-na aw*ghu
having-behaved his-own wealth was-squandered. Then him-by all

kharchā-warī tē dēs-mā mōṭhō dukāl paḍē. Tē-muḷē tē-na aḍ*chan
being-spent-on that country-in great famine fell. That-owing-to him-to difficulty

paḍ*wā lāgī. Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāīn
to-fall began. Then he that country-in one gentleman-of near having-gone

rahē. Tē-na tar tē-na ḍukkarā chār*wān āp*nā śēt-mā dhāḍī. Tawhā
lived. Him-by also him, pigs to-feed his-own field-into was-sent. Then

ḍukkarā jē sālṭā khātā hōtā tēna-war tē-na āp*lō pōṭ bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled

asu tē-na wāṭī. Āni kōn tē-na kāhī didhu nahī. Maṅgan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then

tē sudh-mā āīn mhanē, 'mārā bāp-nā kitī mōl*karī-hun-nā
he senses-on having-come said, 'my father-from how-many servants-to

bhar-pūr bhāk*rō sa. Āni mī bhuk-tīn marēs. Mī uṭhīn āp*lō
enough bread is. And I hunger-from am-dying. I having-arisen my-own

bāp-nā-kaḍē jāīs, wa tē-nō mhanīs, "hē bāpō, myā Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, "O father, by-me God-of against

wa tārō sōmōr pāp karīs; āj-pās-tin tārō bēṭō man*wān jōg*ṭō nahi,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,

āp*nō ēk mōl*karī sār*khu ma-na ṭhēw."' Nantar tē uṭhīn āp*nā
thy-own one servant like me-to keep."' Then he having-arisen his-own

bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen

kar*waḷē, āni tē-na dhāīn tē-nā galā-mā miṭhī ghālī wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, 'bāpō, Dēw-nā virudh
him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against

an tārā sām°nē myā pāp karīs. Āni āj-pās-tin tārō bēṭō man°wān
and of-thee before by-me sin was-made. And to-day-from thy son to-be-called

mī yōgya nahi.' Pan bāp-na āp°nā chāk°rō-hān-nā sāṅgī, "uttam
I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent

jhagō āṇīn tē-na ghālō; āṇi tē-nā hāt-mā mundī, wa pāy-mō
robe having-brought him-to put; and of-him hand-on a-ring, and foot-on

jōḍō ghālō. Mag āpan khāīn piīn harīk karūs. Kā-kī,
a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For,

hē mārō bēṭō mare hōtō, tē phirīn jītō hōyē; wa har°pē hōtō, tē
this my son dead was, he again alive became; and lost was, he

sāp°ḍēs." Tawhā tē sarwā ānand kar°wā lāgyā.
is-found." Then they all joy to-make began.

Tē-vēḷē tē-nō mōṭhō bēṭō śēt-mā hōtō. Mag tē āīn
At-that-time his elder son field-in was. Then he having-come

ghar-pās āyā-war tē-na bājō wa nāch pāhē. Tawhā
house-near having-come-on him-by music and dancing was-seen. Then

chākar-mā-tīn ēk-na balāīn tēna vichārī, 'hē kāy sa?'
servants-in-from one-to having-called him-to it-was-asked, 'this what is?'

Tamayē tē-na sāṅgī kī, 'tārō bhāī āyē sa, āni tārā bāp-nō tē
To-him him-by it-was-told that, 'thy brother come is, and thy father-to he

khuśāl milē tēnā-warī tē-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharīn
safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry

āt-mā jāy-nā. Yēnā-warī tē-nō bāp bāhēr āīn tē-na sam°jāyan
inside would-not-go. This-for his father out having-come him to-entreat

lāgī. Parantu tē-na bāp-na uttar dēdhu kī, 'dēkhō, mī it°kē
began. But him-by father-to reply was-given that, 'see, I so-many

warīs tārī chāk°rī karēs, āni tārī ādnyā myā̃ kadhī-hī mōḍī nahi; tarī
years thy service do, and thy order by-me ever was-broken not; still

myā āp°nā gaḍī-hun-na-saṅga chayēn kar°wānī mhanīn ma-na
by-me my-own friends-of-with merriment should-be-made having-said me-to

tu-na kadī śēlī-nu pilu dēdhu nahi. Āni jē-na tārī sampatti
thee-by ever she-goat-of young-one was-given not. And whom-by thy property

kij°ban-saṅg khāīn ṭākī tē hē tārō bēṭō āyēs, tawhā tu-na
harlots-with having-eaten was-thrown that this thy son come-is, then thee-by

tē-nā sāṭha mōṭhī jaw°nāl karīs.' Tawhā tē-na maṇī, 'bēṭā, tū sadāī
him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always

mārā saṅg sa, āṇi mārī māl-malāmat tārī-ch sa. Parantu harīk wa
of-me with art, and my property thine-alone is. But merriment and

ānand kar°nu hē waru hōtu; kāraṇ kī hē tārō bhāī mare hōtō, tē
joy to-make this better was; because that this thy brother dead was, he

phirīn jītō hōyēs; wa har°pē hōtō, tē sāp°ḍēs.'
again alive become-is; and lost was, he is-found.'

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒSĪ.

SPECIMEN II.

RAṄGĀRĪ DIALECT. (DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो बापनी म्हनस, बाबा, मारो हिस्सो द । म्हनून बापने जिनगी दोह्रीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडाई । या रितिती पैसो खर्च होए संग मोठो काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन डुकर राखान ठेई । तेह्रान तेन डुकरन कोंडी खाईन इस कोंडी देतो त खुषीन खादो असतो । पन तेन ते ही देदी नाहीँ । येना-ती डोया उघडया तेव्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन पुरसी । मी याह्रान उपासी मरी रहेस । त आताँ बापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारी पोरगो असल्या-वर लेवानो दयो रहे नहि । तू आपली मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आये । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा ह्रात घाले व तेन सुको लेदी ॥

[No. 71.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN II.

RAṄGĀRĪ DIALECT. (DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kōn-ēk dōn pōrᵃgā hōtā. Dōn-janā-mani lahānō bāp-nō mhanas,
Certain two sons were. Two-men-among the-younger the-father-to said,

'bābā, mārō hissō da.' Mhanūn bāp-nē jinᵃgī dōnhī-na
'father, my share give.' Therefore the-father-by property both-to

wāṭūn dilī. Thōḍā diwas tē lahānō āpᵃlī jinᵃgī
having-divided was-given. A-few days-in that younger his-own property

lēīn dusᵃryā gāw gaēn. Yātī gaē āpᵃlī jinᵃgī
having-taken another to-town went. There having-gone his-own property

chain-tī uḍāī. Yā riti-tī paisō kharch hōē, maṅg
pleasure-with was-wasted. This way-in money spent having-become, then

mōṭhō kāy paḍē. Kāy paḍēl tēnā-tī mōṭhī khāwā-nī pañchāīt
a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty

paḍī. Maṅgan dusᵃryā-na ghar jāīn rahē. Tē-na ḍukar rākhān
fell. Then another's house having-gone he-lived. Him-by swine to-feed

ṭhēī. Tē-hān tē-na ḍukar-na kōṇḍō khāīn hēsa kōṇḍō dētō
was-kept. He him-to swine-by husks having-eaten such husks if-had-given

ta khushī-na khādō asᵃtō. Pan tē-na tē-hī dēdō nāhī̃.
then gladness-with eaten would-have-been. But him-to that-even was-given not.

Yēnā-tī ḍōyā ughaḍᵃyā. Tēwhā āpun mhanēs, 'āpᵃlā bāp-jawaḷ
Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near

naukar sa, tē-nā-jawaḷ paisā urīn purᵃsī. Mī yāhān
servants are, them-near money having-been-spared will-be-enough. I here

upāsī marī-rahēs. Ta ātā̃ bāpā-kaḍē jāīn mhanūs, "bābā, Dēw-nā
hungry am-dying. So now father-to having-gone shall-say, "father, God-of

āṇi tārō phar apᵃrādh karē. Mī tārō pōrᵃgō asᵃlyā-war lēwā-nō dayō
and thy great fault I-did. I thy son being-on taking-of fit

rahē nahi. Tū āpᵃlō majūr sārᵃkhō wāgāḷ."' Asō wichār karīn
am not. Thou thy-own a-labourer like treat."' So thought having-made

āpᵃlā bāp-kaḍē āyē. Tē āwᵃtānā bāp-nā dūr-tī dēkhē, tē-na
his-own father-to came. He while-coming the-father-by far-from was-seen, him-to

dayā āī, āpᵃlā pōrᵃgā-nā gayā-mā hāt ghālē wa tē-na mukō
pity came, his-own son-of on-the-neck hand was-put and him-to kiss

lēdō.
was-taken.

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāorī (Lahore).
1. One	Ēk	Ēk	Ēk
2. Two	Bē	Bē	Bai
3. Three	Tẽn, or taṇ	Tan	Trēn
4. Four	Syār, or śyar	Syār	Chār
5. Five	Põs, pãs	Põs	Pãch
6. Six	Sō	Sō	Chhau
7. Seven	Ḥāt	Ḥāt	Khāt
8. Eight	Āṭh	Āṭh	Āṭh
9. Nine	Nōw, naw	Nōw	Nauw
10. Ten	Dōḥ, daḥ	Daḥ, dōḥ	Daukh
11. Twenty	Viḥ, vī	Viḥ, vī	Vikh
12. Fifty	Aḍhi viḥ; sāliḥ nẽ dōḥ, pasāḥ.	Aḍhi dōḥ; sāliḥ nē dōḥ	Pañjāh
13. Hundred	Ḥō, põs viḥũ	Ḥō	Khau
14. I	Hũ	Hũ	Hũ
15. Of me	Mārō	Mārō, (-rĩ, -rũ)	Mhārō, mārō
16. Mine	Mārō	Mārō, (-rĩ, -rũ)	Mhārō, mārō
17. We	Amã, amẽ; āpᵃḍã	Amẽ, amã	Hamẽ
18. Of us	Amārō	Amārō, (-rĩ, -rũ)	Hamārō
19. Our	Amārō	Amārō, (-rĩ, -rũ)	Hamārō
20. Thou	Tũ	Tũ	Taũ, tũ
21. Of thee	Tārō, thārō	Tārō, thārō, (-rĩ, -rũ)	Tāhᵃrō, tārō
22. Thine	Tārō, thārō	Tārō, thārō, (-rĩ, -rũ)	Tāhᵃrō, tārō
23. You	Tamã, tamẽ, tamõ	Tamã, tamõ	Tamẽ, tamhẽ
24. Of you	Tamārō	Tamārō, (-rĩ, -rũ)	Tamāhᵃrō
25. Your	Tamārō	Tamārō, (-rĩ, -rũ)	Tamāhᵃrō

SENTENCES IN BHĪLĪ AND KHĀNDĒSĪ.

Khāndēśī (Khandesh).	Kuṇᵃbāū (Khandesh).	English.
Ēk	Ēk	1. One.
Dōn	Dōn	2. Two.
Tīn	Tīn	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Saw, chha	Saū	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naü	Naū	9. Nine.
Das	Dhā	10. Ten.
Vīs	Īs	11. Twenty.
Pannās, pachās	Pannās	12. Fifty.
Sō, sambhar	Śambhar	13. Hundred.
Mī	Mī	14. I.
Ma-na	Ma-na	15. Of me.
Ma-na	Ma-na	16. Mine.
Am, āpan	Āpun	17. We.
Ām-na	Ām-na	18. Of us.
Ām-na	Ām-na	19. Our.
Tū	Tū̃	20. Thou.
Tu-na	Tu-na	21. Of thee.
Tu-na	Tu-na	22. Thine.
Tum	Tumhī	23. You.
Tum-na	Tum-na	24. Of you.
Tum-na	Tum-na	25. Your.

26. He	Vī, wō, ī, pēlō	Pēlō, vī, wō	Pēllō, yōh, tīō
27. Of him	(W)aṇā-nō, (v)ī-nō, pēlā-nō.	I-nō, vē-nō, waṇā-nō, aṇā-nō.	Pēllā-nō, inhō, ihᵃnō, tin:
28. His	(W)aṇā-nō, (v)ī-nō, pēlā-nō.	I-nō, vē-nō, waṇā-nō, aṇā-nō.	Pēllā-nō, inhō, ihᵃnō, tin
29. They	Wā, f. vī ; pēlā	Pēlā, wā	Tē, tēhē
30. Of them	Waṇā-nō, pēlā-nō	Waṇā-nō, pēlā-nō	Tēhō-nō, tihō-nō
31. Their	Waṇā-nō, pēlā-nō	Waṇā-nō, pēlā-nō	Tēhō-nō, tihō-nō
32. Hand	Hāth	Hāth	Hāth
33. Foot	Pōg, pag	Pōg	Gōḍā
34. Nose	Nāk, nakhōrŭ	Nāk, nakhōrŭ	Nāk
35. Eye	Ãkh, õkh	Ãkh, õkh	Akh
36. Mouth	Mōḍŭ, muḍŭ	Muḍŭ, mōḍŭ, (muḍhŭ, mōḍhŭ).	Bākõ
37. Tooth	Dãt, dõt	Dãt, dõt	Dãt
38. Ear	Kān, kõn	Kān, kõn	Kãn
39. Hair	Wāḷ, latsyã	Wāḷ	Khèkh
40. Head	Mũḍ, māthũ	Mũḍ, māthũ	Mõḍ
41. Tongue	Jīb	Jibh	Jīb
42. Belly	Pēṭ, ōjhᵃrũ	Pēṭ	Ōjᵃrō
43. Back	Bũḍī, wõẖō	Bũḍī, bõsō, bōdō	Maur, ḍhõgō
44. Iron	Lōarũ, lōḍũ	Lōarũ, lōḍũ	Lōhᵃrō
45. Gold	Ḫōnũ	Ḫōnũ	Khōnõ
46. Silver	Rupũ	Rupũ	Chãdi
47. Father	Ātō, bāp, bā, dādō	Ātō, bā, bāp, dādō	Ȧgō
48. Mother	Āī, mā	Āī, mā	Āī
49. Brother	Bhāī	Phāi	Bhāī
50. Sister	Bāī, bun, bōn	Bāi, bun, bōn	Baihᵃn
51. Man	Ādᵃmī	Ādᵃmī	Manukhō
52. Woman	Bairī, lãgāī	Bairũ, lãgāi	Manᵋsī

Tŏ	Tŏ	26. He.
Tē-na, tyā-na . . .	Tyā-na	27. Of him.
Tē-na, tyā-na . . .	Tyā-na	28. His.
Tē	Tyā ; tē	29. They.
Tyās-na, tyā̃-na . .	Tyās-na	30. Of them.
Tyās-na, tyā̃-na . .	Tyās-na	31. Their.
Hāt	Hāt	32. Hand.
Pāy, pag	Pāy	33. Foot.
Nāk	Nāk	34. Nose.
Ḍŏlā, ḍŏlā . . .	Ḍŏyā	35. Eye.
Tŏṇḍ, mui	Tŏṇḍ	36. Mouth.
Dāt	Dāt	37. Tooth.
Kān	Kān	38. Ear.
Kēs	Kēs	39. Hair.
Ḍŏksa, māthā . .	Ḍŏka	40. Head.
Jībh	Jībh	41. Tongue.
Pŏṭ, pēṭh	Pŏṭ	42. Belly.
Pāṭh, wāsā . . .	Pāṭh	43. Back.
Lŏkhaṇḍ . . .	Lŏkhaṇḍ . . .	44. Iron.
Sŏna	Sŏna	45. Gold.
Rupē, chāndī . . .	Rupa	46. Silver.
Bāp	Bāp	47. Father.
Mā, āī, māy . . .	Māy	48. Mother.
Bhāū	Bhāū	49. Brother.
Bahin, bēn . . .	Bahiṇ	50. Sister.
Mānūs, maṇīs . .	Mānus . . .	51. Man.
Bāī	Bāyᵃkŏ-māṇus . .	52. Woman.

53. Wife . . .	Bairī . . .	Bairū, ōral . . .	Bāwan . . .
54. Child . . .	Sōrū, saiyū . .	Sōrū, saiyū . . .	Chhiō . . .
55. Son . . .	Sōrō, saiyō, dīkrō .	Sōrō, saiyō, dīkªrō .	Dīkªrō . . .
56. Daughter . .	Sōrī, dikrī . .	Sōrī, dīkªrī . . .	Dīkªrī, chhōri . .
57. Slave . . .	......	......	Mōlē lidhō . .
58. Cultivator .	Kamāṇyō . . .	Kamāṇyō . . .	Hal-wāh . .
59. Shepherd . .	Guwāḷ . . .	Guwāḷ . . .	Urªnā-chār . .
60. God . . .	Bhagªwān . . .	Bhagªwān . . .	Rabb , . .
61. Devil . . .	Bhūt, palīt . .	Bhūt, palīt . .	Khatān . .
62. Sun . . .	Dan-bāwªsī, huraj .	Dan, huraj . . .	Dann . . .
63. Moon . . .	Sãdarmā, sãdō-bāwªsī	Sãdarmā . . .	Chand . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tārō . .
65. Fire . . .	Āg, wāhadi . .	Āg, wāhadi . . .	Āg . . .
66. Water . . .	Põṇī . . .	Põṇī	Pānī . . .
67. House . . .	Ghēr, gēr, khēr .	Ghēr, gēr, khēr .	Ghar . . .
68. Horse . . .	Ghōḍō, khōrō .	Ghōḍō, khōrō . .	Ghōṛō . . .
69. Cow . . .	Ṭāhī, ṭāhē. gāy .	Gāy, ṭāhē, ṭāhī .	Gāē . . .
70. Dog . . .	Kutªrū . . .	Kutªrū . . .	Luṇḍiō . .
71. Cat . . .	Mēnªkō, mīnō .	Mēnªkō, mīnō . .	Minªkī . .
72. Cock . . .	Kukªrū . . .	Kukªrō . . .	Kūkªṛō . .
73. Duck . . .	Batēk . . .	Batēk . . .	Bakt . . .
74. Ass . . .	Gadērū, khōllū .	Gadērū, khōllū .	Gadō . . .
75. Camel . .	Ũṭū, ūṭ . . .	Ũṭū, ūṭ . .	Aũṭh . . .
76. Bird . . .	Pãkhī, pakhī . .	Pakhī, pãkhī .	Chikªliã . .
77. Go . . .	Jā . . .	Jā . . .	Jā . .
78. Eat . . .	Khā . . .	Khā . . .	Khāi-lē . .
79. Sit . . .	Bēh . . .	Bēh . . .	Bēsī-jā . .

Khāndēśī (Khandesh).	Kuṇᵃbāū (Khandesh).	English.
Bāī, nawarī, bāyᵃkō	Nawᵃrī	53. Wife.
Pōr, chhōkᵃrā	Pōr	54. Child.
Āṇḍōr, chhōkᵃrā	Āṇḍōr	55. Son.
Āṇḍēr, pōṭṭī	Āṇḍēr	56. Daughter.
Chākar, gulām	Gulām	57. Slave.
Sāu-lōk, khētarwaḷā	Khētᵃwālā	58. Cultivator.
Ḍōrᵃkī, dhanᵃgar	Dhanᵃgar	59. Shepherd.
Dēw	Ḍēw	60. God.
Rākshas, bhūt	Rākes	61. Devil.
Sūrya	Sūryā	62. Sun.
Chānd	Chānd	63. Moon.
Chāndīn, chāndaṇyā	Chānnī	64. Star.
Vistaw	Istū	65. Fire.
Pānī	Pānī	66. Water.
Ghar	Ghar	67. House.
Ghōḍā	Ghōḍa	68. Horse.
Gāi	Gāy	69. Cow.
Kutrā	Kutra	70. Dog.
Māȷar, billāḍī	Māñjar	71. Cat.
Kōmbᵃḍā	Kōmbᵃḍā	72. Cock.
Badak	Badak	73. Duck.
Gadhaḍa	Gadhaḍa	74. Ass.
Uṭ	Uṭ; huṭ	75. Camel.
Pakhᵃru, pakshī	Pākhᵃrū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Baṭh, bais	Baṭh	79. Sit.

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāori (Lahore).
80. Come	Āw	Āw	Āvī-jā
81. Beat	Mār, kuṭ	Mār, kuṭ	Mār
82. Stand	Up, ubā thā	Up, ubā thā	Ubhō thāī-jā
83. Die	Mar, gudar	Mar, gudar	Mar
84. Give	Āl, dī	Āl, dī	Dē
85. Run	Thām, dōḍ	Thām, dōḍ	Nasī-jā
86. Up	Upar, upēr, māthē	Upar, upēr, māthē	Ūpar
87. Near	Kanē, pāḫē	Kanē, pāḫē	Harō
88. Down	Hēṭhē̃	Hēṭhē̃	Hiṭhō
89. Far	Sēṭū̃, vēgᵃḷū̃, dūr	Kanēhē̃, sētū̃, vēgᵃḷū̃	Vēgᵃḷō
90. Before	Pāḫē, āgaḷ	Pāḫē, āgal	Āgal
91. Behind	Wõ̀ḫē, pū̃ṭhaṇ, pasāḍī	Wõ̀ḫē, pū̃ṭhan, pasāḍi	Kēṛē
92. Who	Kuṇ, kōṇ	Kuṇ, kōṇ	Kaun
93. What	Ḫū̃	Ḫū̃	Khõ, khū̃, hõ, hū̃
94. Why	Kīm	Kim, kēm, ḫū̃ karᵃwā	Sē
95. And	Nē, anē	Nē anō	Tiār, tē
96. But	Puṇ, põṇ	Pan, anē	Par
97. If	Jō	Jō	Jē
98. Yes	Hōvē, hã̄-kã̄	Hã̄ kã̄, hōvē	Havē
99. No	Ũhū̃, nahī, nā	Ũhū̃, nahi, nā	Nã̄
100. Alas	Arē Rām, hāy-hāy	Arē Rām, hāy hāy, arērē	Lōhᵃṛō
101. A father	Ātō, bāp	Ātō	Āgō
102. Of a father	Ātā-nō	Ātā-nō, (-nī, -nū̃)	Āgā-nō
103. To a father	Ātā-nē̃, ātā-ē̃	Ātā-nē̃	Āgā-nū̃
104. From a father	Ātā-ḫū̃, ātā-kanē-thī	Ātā-ḫū̃	Āgā-kannē
105. Two fathers	Bē ātā	Bē ātā	Bai āgā
106. Fathers	Ātā	Ātā	Ghanā āgā

Khāndēśī (Khandesh).	Kuṇⁿbāū (Khandesh).	English.
Yē	Yē	80. Come.
Mār	Mar	81. Beat.
Ubhē rāhā	Uṭh	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Pal, dauḍ	Pay	85. Run.
War	War	86. Up.
Najīk, pāsē	Jaway, jŏḍē	87. Near.
Khāl	Khālī	88. Down.
Dūr	Dūr	89. Far.
Samŏr, pĕlē	Samūr; pahilē	90. Before.
Māgē, pachhāḍī	Māg-tin; māṅgūn	91. Behind.
Kŏn	Kŏn	92. Who.
Kăy	Kăy	93. What.
Kasē, kã	Kā-mhūn	94. Why.
Ān, āṇī, warī	Ānī	95. And.
Pan	Pan	96. But.
Jar	Jar	97. If.
Hā, hŏ	Whay	98. Yes.
Nă, nahī	Nahī	99. No.
Arē	Arara	100. Alas.
Bāp	Bāp	101. A father.
Bāp-na	Bāp-nă	102. Of a father.
Bāp-lā, bāp-lē	Bāp-lē	103. To a father.
Bāp-nē jawᵃlūn, bāp-pās-tī	Bāpā-pun	104. From a father.
Dŏn bāp	Dŏn bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāoḷī (Lahore).
107. Of fathers	Ātā-nō, bāpā-nō	Ātā-nō, (-nī, -nū̃)	Ghanā āgā-nō
108. To fathers	Ātā-nẽ	Ātā-nẽ	Ghanā āgā-nū̃
109. From fathers	Ātā-ḫū̃	Ātā-ḫū̃	Ghanā āgā-kannē
110. A daughter	Sōrī	Sōrī	Dīk'rī
111. Of a daughter	Sōrī-nō	Sōrī-nō	Dīk'rī-nō
112. To a daughter	Sōrī-nẽ, sōrªjyẽ	Sōrī-ṇẽ	Dīk'rī-nū̃
113. From a daughter	Sōrī-ḫū̃	Sōrī-ḫū̃, sōrī-kaṇ-thī	Dīk'rī-kannē
114. Two daughters	Bē sōrī(-yō)	Bē sōriyō	Bai dīk'rī
115. Daughters	Sōrī(-yō)	Sōriyō	Ghanī dīk'rī
116. Of daughters	Sōriyō-nō. sōrªjyā-nō	Sōriyō-nō	Ghanī dīk'rī-nō
117. To daughters	Sōriyō-nē, sōrªjyā-ē	Sōriyō-nẽ	Ghanī dīk'rī-nū̃
118. From daughters	Sōriyō-ḫū̃, sōrªjyā-ḫū̃	Sōriyō-ḫū̃	Ghanī dīk'rī-kannē
119. A good man	Kharō ādªmī	Kharō ādªmī	Ēk khāū (or manukhō.
120. Of a good man	Kharā ādªmī-nō	Kharā ādªmī-nū̃	Ēk khāū (or manukhā-nō.
121. To a good man	Kharā ādªmī-nẽ, kharā ādamªnyẽ.	Kharā ādªmī-nẽ (or ādªmnyẽ)	Ēk khāū (or manukhā-nū̃.
122. From a good man	Kharā ādªmī-ḫū̃	Kharā ādªmī-ḫū̃	Ēk khāū (or manukhā-kannē.
123. Two good men	Bē kharā ādªmī (ādamyō)	Bē kharā ādªmyō	Bai khāū (or manukhā.
124. Good men	Kharā ādªmī (ādamyō)	Kharā ādªmyō	Khāū (or chaṅgā) ma
125. Of good men	Kharā ādamyō-nō	Kharā ādªmyō-nū̃	Khāū (or chaṅgā) khā-nō.
126. To good men	Kharā ādamyō-nẽ	Kharā ādªmyō-nẽ	Khāū (or chaṅgā) khā-nū̃.
127. From good men	Kharā ādamyō-ḫū̃	Kharā ādªmyō-ḫū̃	Khāū (or chaṅgā) khā-kannē.
128. A good woman	Kharū̃ bairū̃	Kharū̃ bairū̃	Ēk chaṅgī manªsī
129. A bad boy	Khōṭō (or lussō) sōrō	Khōṭō (or lussō) sōrō	Ēk bhairō chhiō
130. Good women	Kharā̃ bairā̃	Kharā̃ bairā̃	Chaṅgī rāḍ
131. A bad girl	Khōṭī (or lussī) sōrī	Khōṭī (or lussī) sōrī	Ēk bhairī chhōrī
132. Good	Kharō, ḫāū	Kharū̃, ḫāu	Chaṅgō
133. Better	Waṇā-ḫū̃ kharū̃ (better than that).	Kharū̃	Inē-thō chaṅgō (better that).

Khāndēśī (Khandesh).	Kuṇ°bāū (Khandesh).	English.
Bāp-na	Bāpēs-nā	107. Of fathers.
Bāp-lā	Bāpēs-lē	108. To fathers.
Bāp-nē-jaw°lūn	Bāpēs-pāin	109. From fathers.
Pōr (chhŏk°rī)	Āṇḍēr	110. A daughter.
Pōris-na	Āṇḍēr-nā	111. Of a daughter.
Pōris-lā	Āṇḍēr-lē	112. To a daughter.
Pōri-jaw°lūn	Āṇḍēr-pun	113. From a daughter.
Dŏn pōrī (chhŏk°ryā)	Dŏn āṇḍrī	114. Two daughters.
Pōrī (chhŏk°ryā)	Āṇḍrī	115. Daughters.
Pōris-na	Āṇḍrīs-nā	116. Of daughters.
Pōris-lā	Āṇḍrīs-lē	117. To daughters.
Pōri-jaw°lūn	Āṇḍrīs-pun	118. From daughters.
Chāg°lā mānūs	Bhalā mānus	119. A good man.
Chāg°lā mānus-na	Bhalyā mānus-nā	120. Of a good man.
Chāg°lā mānus-lā	Bhalyā mānus-lē	121. To a good man.
Chāg°lā mānus-jaw°lūn	Bhalyā mānus-pun	122. From a good man.
Dŏn chāg°lē mānūs	Dŏn bhalē mān°sē	123. Two good men.
Chāg°lē mānūs	Bhalē mān°sē	124. Good men.
Chāg°lē mānus-na	Bhalē mān°sēs-nā	125. Of good men.
Chāg°lē mānus-lā	Bhalē mān°sēs-lē	126. To good men.
Chāg°lē mānus-jaw°lūn	Bhalē mān°sēs-pun	127. From good men.
Chāg°lī bāī	Bhalī bāy°kō-mānus	128. A good woman.
Kharāb pŏr	Dāḍ pōr°gā ; agun°gārā	129. A bad boy.
Chāg°lyā bāyā	Bhalyā bay°kā-mān°sa	130. Good women.
Kharāb pōr	Dāḍ pōr°gī ; agun°gārī	131. A bad girl.
Chāg°lā	Chāṅg°la	132. Good.
Tē-san chāg°lā (*better than that*).	Bahu chāṅg°la	133. Better.

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāorī (Lahore).
134. Best	Kharã-mã kharã	Kharã-mã kharũ	Balāh chaṅgō
135. High	Ũsũ	Usũ	Uchō
136. Higher	Wārhẽ ũsũ	Wārhẽ ũsũ	Inē-thō ũchō
137. Highest	Badhāhẽ ũsũ	Badhāhẽ ũsũ	Balāh ũchō
138. A horse	Khōrō, khōrũ	Khōrō, khōrũ	Ēk ghōṛō
139. A mare	Khōrī	Khōrī	Ēk ghōṛī
140. Horses	Khōrā, khōrã	Khōrā, khōrã	Ghanā khārā ghōṛā
141. Mares	Khōrī(-yō)	Khōriyō	Ghanī khārī ghōṛī
142. A bull	Kātī, baladiyō, ṭāhō	Kātī, baladiyō, ṭāhō	Ēk dhaṭṭō
143. A cow	Ṭāhē, ṭāhī, gāy	Ṭāhē	Ēk gāē
144. Bulls	Kātī, balad, ṭāhā	Kātī	Ghanā khārā dhaṭṭō
145. Cows	Ṭāhī(-yō) ; gāī(-yō)	Ṭāhē	Ghanī khārī gāẽ
146. A dog	Kutᵃrō, kutᵃrũ	Kutᵃro, Kutᵃrũ	Ēk luṇḍiō
147. A bitch	Kutᵃrī	Kutᵃrī	Ēk lauḍan
148. Dogs	Kutᵃrā, kutᵃrã	Kutᵃrā, kutᵃrã	Ghanā khārā luṇḍiā
149. Bitches	Kutᵃrī(-yō)	Kutᵃriyō	Ghanī khārī lauḍᵃnẽ
150. A he-goat	Bukariyō, ṭẽṭō, wādariyō	Bukariyō, ṭẽṭō, wādariyō	Ēk bākᵃrō
151. A female goat	Bākarī, sāḷī, ṭũhī	Bākarī, sāḷī, ṭũhī	Ēk bākᵃrī
152. Goats	Bukariyā, ṭẽṭā, wādariyā	Bukariyā	Ghanā khārā bākᵃrā
153. A male deer	Hannō	Hannō	Ēk harᵃn
154. A female deer	Hannī	Hannī	Ēk harᵃnī
155. Deer	Hannã	Hannā	Harᵃnō
156. I am	Hũ hũ	Hũ hũ	Hũ sõ
157. Thou art	Tũ hē	Tũ hē	Taũ sai
158. He is	Vi hē	Vi hē	Yōh sai
159. We are	Amã hã (or haiyē)	Amẽ hã, (or haiyē)	Hamẽ saũ, sõ
160. You are	Tamã hō	Tamẽ hō	Tamẽ sō

Khāndēśī (Khandesh).	Kuṇᵃbāū (Khandesh).	English.
Asal	Bēs	134. Best.
Ūch	Uchch	135. High.
Mōṭā ūch	Bahu uchch	136. Higher.
Sab-saī mōṭā ūch	Laī uchch	137. Highest.
Ghōḍā	Ghōḍa	138. A horse.
Ghōḍī	Ghōḍī	139. A mare.
Ghōḍē, ghōḍā	Ghōḍē	140. Horses.
Ghōḍyā	Ghōḍyā	141. Mares.
Bail	Dhāṇḍyā	142. A bull.
Gāi	Gāy	143. A cow.
Bail	Dhāṇḍē	144. Bulls.
Gāyā	Gāī	145. Cows.
Kutrā	Kutra	146. A dog.
Kutrī	Kutrī	147. A bitch.
Kutrē, kutrā	Kutrē	148. Dogs.
Kutryā	Kutryā	149. Bitches.
Bōkaḍ	Bōkaḍ	150. A he-goat.
Bakᵃrī	Bakᵃrī	151. A female goat.
Bōkᵃḍā	Bōkᵃḍē ; bakᵃryā	152. Goats.
Chikās, haraṇ	Kaīṭ	153. A male deer.
Harīn, harᵃṇī	Haranī	154. A female deer.
Haran	Haran	155. Deer.
Mī sa (or sē)	Mī śē	156. I am.
Tū sa (sē)	Tū śē	157. Thou art.
Tō sa (sē)	Tō śē	158. He is.
Ham sa (or ām sētēs)	Āmhū śētas	159. We are.
Tum sa (or sētēs)	Tumhī śētas	160. You are.

English.	Bhīlī (Mahıkantha).	Bhīlī (Edar).	Bāorī (Lahore).
161. They are . . .	Wā ḫẽ (or ḫē) . .	Wā ḫē . . .	Tē sai . . .
162. I was . . .	Hū̃ atō . . .	Hū̃ atō . . .	Hū̃ uttō . . .
163. Thou wast . .	Tū̃ atō . . .	Tū̃ atō . . .	Taū uttō . . .
164. He was . .	Vī atō . . .	Vī atō . . .	Yōh uttō . . .
165. We were . .	Amā̃ atā . . .	Amẽ atā . .	Hamẽ uttā . .
166. You were . .	Tamā̃ atā . . .	Tamẽ atā . .	Tamẽ uttā . .
167. They were . .	Wā atā (fem. vī atī)	Wā atā . . .	Tē uttā . . .
168. Be . . .	Hō . . .	Hō . . .	Thāī-jā . . .
169. To be . .	Hōwū̃ . . .	Hōwū̃ . . .	Thānō . . .
170. Being . .	Hōtā̃ . . .	Hōtā . . .	Thāī . . .
171. Having been .	Hōīnẽ . . .	Hōīnē . . .	Thāī-kē . .
172. I may be . .	Hū̃ hōū̃, hū̃ ugū̃ .	Hū̃ hōū̃, hū̃ ugū̃ .	......
173. I shall be . .	Hū̃ hōīḫ, hū̃ ahjē .	Hū̃ hōīḫ, hū̃ ahjē .	Hōīs . . .
174. I should be . .	Hū̃ hōīḫ, hū̃ ugēk .	Hū̃ hōīḫ . . .	......
175. Beat . .	Kuṭ, mār . .	Mār, or kuṭ (and so throughout).	Mār . . .
176. To beat . .	Kuṭªwū̃, mārªwū̃	Mārªwū̃ . .	Mārªnō . .
177. Beating . .	Kuṭªtā̃, mārªtā̃ .	Mārªtā̃ . .	Mārªtō . .
178. Having beaten .	Kuṭinẽ, mārinẽ .	Mārīnē . .	Mārin . .
179. I beat . .	Hū̃ mārū̃ (-ḫū̃) .	Hū̃ mārū̃-ḫū̃ .	Hū̃ mārō . .
180. Thou beatest .	Tū̃ mārē (-ḫē) .	Tū̃ mārē-ḫē .	Taū mārē .
181. He beats . .	Vī mārē (-ḫē) .	Vī mārē-ḫē .	Yōh mārē .
182. We beat . .	Amā̃ mārā̃ (-ḫā̃), amā̃ mārīyēḫ.	Amẽ mārīyēḫ .	Hamẽ māriō .
183. You beat . .	Tamā̃ mārō (-ḫō) .	Tamẽ mārō-ḫō .	Tamẽ mārō .
184. They beat . .	Wā mārē (ḫē) .	Wā mārē-ḫē .	Tēhē mārē .
185. I beat (Past Tense)	Mẽ mārªjyū̃ (or mārªyū̃, or mārū̃, and so throughout).	Mẽ mārū̃ (or māryū̃)	Mī māriō .
186. Thou beatest (Past Tense).	Tẽ mārªjyū̃ . .	Tẽ mārū̃ . .	Tī māriō .
187. He beat (Past Tense) .	Waṇē mārªjyū̃ .	Waṇē mārū̃ .	Pēllā māriō .

Khāndēśī (Khandesh).	Kuṇˣbāū (Khandesh).	English.
Tē sa (*or* tyā sētēs)	Tyā śētas	161. They are.
Mī asˣtō (*or* hōtā)	Mī whatu	162. I was.
Tū asˣtōs (*or* hōtās)	Tū whatā	163. Thou wast.
Tō asˣtō (*or* hōtā)	Tō whatā	164. He was.
Ham asˣtas (ām hōtā)	Āmhū whatō	165. We were.
Tum asˣtō (tum hōtās)	Tumhī whatā	166. You were.
Tē asˣtō (tyā hōtās)	Tyā whatā	167. They were.
As	Hō	168. Be.
As-na	Hōna	169. To be.
Rahˣnā (hōs)	Hōisan ; hōun	170. Being.
Asūn	Hōun-san ; whaïsˣnī	171. Having been.
Maï asa (mī hōbō)	Mī whasū	172. I may be.
Maï asa (mī hōsū)	Mī hōsū	173. I shall be.
Mai asa (mī hōsū-ch)	Mī-whōwa	174. I should be.
Mār	Mār	175. Beat.
Mārˣna	Mārˣna	176. To beat.
Mārit	Mārūn	177. Beating.
Mārī-nē	Mārun-sanī	178. Having beaten.
Maï māra(s)	Mī māras	179. I beat.
Tū māra(s)	Tū̃ māras	180. Thou beatest.
Tō māra(s)	Tō māras	181. He beats.
Ham mārē (ām mārˣjēs)	Āmhū mārˣtas	182. We beat.
Tum mārē (tum mārˣtēs)	Tumhī mārˣtas	183. You beat.
Tē mārē (tyā mārˣtēs)	Tyā mārˣtas	184. They beat.
Maï mārē (mī mār)	Mī māra	185. I beat (*Past Tense*).
Tu-na mārē (tū mār)	Tū māra	186. Thou beatest (*Past Tense*).
Tō mārē (tyāē mār)	Tyā-na māra	187. He beat (*Past Tense*).

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāoṛī (Lahore).
188. We beat (*Past Tense*)	Āmã mārᵃjyũ	Amẽ mārũ	Hamẽ māriō
189. You beat (*Past Tense*)	Tamã mārᵃjyũ	Tamẽ mārũ	Tamẽ māriō
190. They beat (*Past Tense*)	Waṇāē mārᵃjyũ	Waṇāē mārũ	Tēhē māriō
191. I am beating	Hũ mārũ ẖũ	Hũ mārũ-ẖũ	Hũ māriõ-sõ
192. I was beating	Hũ mārᵃtō atō	Hũ mārᵃtō atō	Hũ mārᵃtō-tō
193. I had beaten	Mẽ mārᵃjyũ tũ	Mẽ mārũ-tũ	Mĩ māriō-tō
194. I may beat	Hũ mārũ	Hũ mārũ	......
195. I shall beat	Hũ mārũẖ, *or* mārĩẖ	Hũ mārũẖ, *ar*, mārĩẖ	Hũ māris
196. Thou wilt beat	Tũ mārĩẖ (*or* mārᵃẖē)	Tũ mārī(ẖ)	Taũ mārᵃsē
197. He will beat	Vī mārᵃẖē	Vī mārᵃẖē	Pēllō mārᵃsē
198. We shall beat	Amã mārᵃẖã	Amẽ mārᵃẖã	Hamẽ mārᵃsē
199. You will beat	Tamã mārᵃẖō	Tamẽ mārᵃẖō	Tamhẽ mārᵃsēō
200. They will beat	Wã mārᵃẖē	Wã mārᵃẖē	Tēhē mārᵃsēn
201. I should beat	Hũ mārũ, hũ mārᵃtō ugēk	Hũ mārũ	......
202. I am beaten	Ma-nē mārō ẖē, hũ māraṇo ẖũ.	Manē mārō ẖē	Mannē mārē-sai
203. I was beaten	Ma-nē mārᵃjyō atō, hũ maraṇo atō.	Manē māriyō atō	Mannē māriō
204. I shall be beaten	Hũ marāũ, *or* mārᵃjyō jāũ	Hũ marāũ, hũ mārjyō jāũ	Mannē mārᵃsē
205. I go	Hũ jāũ ẖũ	Hũ jāũ-sũ	Hũ jāõ-sõ
206. Thou goest	Tũ jāē ẖē	Tũ jāy-sē	Taũ jāē-sai
207. He goes	Vī jāē ẖē	Vī jāy-sē	Pēllō jāē-sai
208. We go	Amã jāīyē ẖīyē, amã jã ẖã	Amẽ jāiyē-siyē	Hamẽ jaiō-sõ
209. You go	Tumã jāō ẖō	Tamẽ jāō-sō	Tamhẽ jāō-sō
210. They go	Wã jāē ẖē	Wã jāy-sē	Tē jāē-sai
211. I went	Hũ gĩjyō	Hũ gĩjyō	Hũ giō
212. Thou wentest	Tũ gĩjyō	Tũ gĩjyō	Taũ giō
213. He went	Vī gĩjyō	Vī gĩjyō	Pēllō giō
214. We went	Ạmã gĩjyā	Amẽ gĩjyā	Hamẽ giā

Khāndēśī (Khandesh).	Kuṇᵃbāū (Khandesh).	English.
Hamī mārē (āmē mār)	Āmhŭ mārą	188. We beat (*Past Tense*).
Tumī mārē (tume mār)	Tumhī māra	189. You beat (*Past Tense*).
Tē mārē (tyā̃ē mār)	Tyāsnī māra	190. They beat (*Past Tense*).
Maï mārit rahᵃnā	Mī māras	191. I am beating.
Maï mārit rahᵃnā (mī mārᵃ-tā-tā)	Mī mąrat whatu	192. I was beating.
(Mī mārēl sē)	Mī mārᵃla whata	193. I had beaten.
Maï mārᵃsūt (mī mārᵃwa)	Mī mārāwa	194. I may beat.
Maï mārᵃsūt (mī mārᵃsū)	Mī mārᵃsū	195. I shall beat.
Tū mari (tū mārᵃsī)	Tū māris	196. Thou wilt beat.
Tō mārī	Tō mąral	197. He will beat.
Ham mārī (ām māraw)	Āmhū mārᵃsū	198. We shall beat.
Tum mārī (tum mārᵃsā)	Tumhī mārᵃśāl	199. You will beat.
Tē mārī (tyā mᾱrᵃtī)	Tyā mārᵃtīl	200. They will beat.
Maï mārᵃsūt (mī mārᵃsū)	Mī mārāwa	201. I should beat.
Ma-lā mārē (mī mārē gyā)	Mā-lē mārēl śē	202. I am beaten.
(Mī mārē gyā-tā)	Mā-lē mārēl whata	203. I was beaten.
Ma-lā mārīt (mī mārāi jāsū)	Mā-lē mārᵃtīn	204. I shall be beaten.
Maï chālᵃnā (mī jāus)	Mī jās	205. I go.
Tū chālᵃnā (tū jās)	Tū jās	206. Thou goest.
Tō chālᵃnā (tō jās)	Tō jās	207. He goes.
Ham chālᵃnā (ām jātēs)	Āmhū jātas	208. We go.
Tum chālᵃnā (tum jātēs)	Tuhmī jātas	209. You go.
Tē chālᵃnā (tyā jātēs)	Tyā jātas	210. They go.
Maï gyā	Mī gaŭ	211. I went.
Tū gyā	Tū gyā	212. Thou wentest.
Tō gyā	Tō gyā	213. He went.
Ham gyā	Āmhū gaŭ	214. We went.

English.	Bhīlī (Mahikantha).	Bhīlī (Edar).	Bāorī (Lahore).
215. You went . . .	Tamā̃ gījyā	Tamē̃ gījyā	Tamē̃ giā
216. They went . .	Wā gījyā	Wā gījyā	Tē giā
217. Go . . .	Jā, jāō	Jā, jāō	Jā
218. Going . . .	Jātā̃	Jātā̃	Jātŏ
219. Gone . .	Gījyū̃, gŏ	Gījyū̃, gŏ	Gaiŏ, giŏ
220. What is your name? .	Tamārū̃ ḫū̃ nām ?	Tamārū̃ ḫū̃ nām ?	Tārŏ nām hū̃ sai ?
221. How old is this horse?	Aṇā khŏrā-nē katᵃrā̃ varaḫ thājyā̃ ḫē ?	Āṇā khŏrā-nē katᵃrā̃ varaḫ thājyā̃ ḫē ?.	Hā ghŏṛāni kitᵃlī umar sai ?
222. How far is it from here to Kashmir ?	Iyŏ-ḫū̃ Kāsmīr katᵃrū̃ vēgᵃlū̃ hŏḫē ?	Iyŏḫā̃ Kāsmīr katᵃrū̃ lŏbēṇā hŏḫē ?	Kashmīr hā-thŏ kitᵃlā gāū sai ?
223. How many sons are there in your father's house ?	Tamārā ātā-nā khēr-mā̃ katᵃrā saiyā ḫē ?	Tamārā ātā-nā khēr-mā̃ katᵃrā saiyā ḫē ?	Tārā āgā-nē gharē kitᵃlā dīkᵃrā ?
224. I have walked a long way to-day.	Āj khaṇŏ hēḍᵃjyŏ ḫū̃	Āj khaṇŏ hēḍiyŏ ḫū̃ .	Āj hū̃ vēgᵃlā-thŏ āvēŏ .
225. The son of my uncle is married to his sister.	Mārā kākā-nŏ sŏrŏ vī-nē bēnē paṇṇēlŏ ḫē.	Mārā kākā-nŏ saiyŏ inī ḫāḷī paraṇiyŏ ḫē.	Mhārā kākā-nŏ dīkᵃrŏ inhī baihᵃnĭŏ parᵃnāēŏ.
226. In the house is the saddle of the white horse.	Thŏḷā khŏrā-nū̃ palŏṇ khēr-mā̃ ḫē.	Thŏḷā khŏrā-nū̃ palŏṇ khēr-mā̃ ḫē.	Dhaulā ghŏṛāni kāṭhī gharē parī.
227. Put the saddle upon his back.	Aṇā upar palŏṇ daḍŏ .	Aṇā upar palŏṇ daḍŏ .	Kāṭhī ghŏrā-nī ḍhuā ūpar ghattī dē.
228. I have beaten his son with many stripes.	Aṇā-nā dīkrā-nē mē̃ khaṇā kŏllā mārᵃjyā ḫē.	Aṇā-nā dīkᵃrā-nē mē̃ khaṇā kŏllā māriyā ḫē.	Inhā dīkᵃrā-nū̃ hū̃ chhiṭiēhŏ māriŏ.
229. He is grazing cattle on the top of the hill.	Pēli magarī upēr ṭŏḍā̃ sārē ḫē.	Pēli magarī upēr ṭŏḍā̃ sārē ḫē.	Pēllŏ manukhŏ pahāṛ-ni chŏṭī ūpar ḍhāḍhā chārē.
230. He is sitting on a horse under that tree.	Pēlā rukhaḍā̃ nēsaḷ khŏrā-māthē bēḫēlŏ ḫē.	Pēḷā rukhaḍā̃ nēsaḷ khŏrā-māthē bēḫēlŏ ḫē.	Ghŏṛā-nē ūpar charhiŏ hŏiŏ ādᵃmī jhāriā-nē hēṭh ūbhŏ.
231. His brother is taller than his sister.	Ī-nī bun karᵃtē ī-nŏ bhāī ūsŏ ḫē.	I-nī bun karᵃtē i-nŏ phāi ūsŏ ḫē.	Inhī baihᵃnē̃-thŏ inhŏ bhāī lāmbŏ sai.
232. The price of that is two rupees and a half.	Ī-nī kimēt aḍhī rupīyā (or rupējyā) ḫē.	I-nī kimēt aḍhī rupējyā ḫē.	Pēllā-nŏ mŏl ḍhāī rupaiā sai
233. My father lives in that small house.	Mārŏ ātŏ pēlā nānᵃkā khēr-mā̃ rē-ḫē.	Mārŏ ātŏ pēlā nānᵃkā khēr-mā̃ rē-ḫē.	Mhārŏ āgŏ pēllā nanŏrā ghar-mē̃ rahē.
234. Give this rupee to him.	Ā rupīyŏ ī-nē āl .	Ā rupiyŏ inē āl .	Hyŏh rūpaiŏ pēllā-nū̃ dai-dē
235. Take those rupees from him.	Aṇā kanē̃ rupiyā ḫē tē laī liyŏ.	Aṇā kaṇē̃ rupiyā ḫē tē, lai liyŏ.	Pēllā rupaiā pēllā-kan-thŏ jāī lē.
236. Beat him well and bind him with ropes.	Ī-nē khub kuṭŏ nē rāḫē̃ māḍŏ.	Inē khūb kuṭŏ nē rāḫē̃ māḍŏ	Pēllā-nū̃ mārī mārī bā̃dī-nakh.
237. Draw water from the well.	Kuwā-mē̃-ḫū̃ pŏ̃ṇi kāḍhŏ .	Kuwā-mē̃-ḫū̃ pŏ̃ṇi kāḍhŏ .	Kūā-māh-thŏ pānī kāḍhī-lē
238. Walk before me . .	May mŏrē hēḍ ,	May-mŏrī hēḍ . .	Mŏ̃ āgal āgal hīnd .
239. Whose boy comes behind you ?	Tamārī wŏḫē kī-nŏ saiyŏ āvē ḫē ?	Tamārī wŏḫē kinŏ saiyŏ āvē-ḫē ?	Tŏ kēṛē kinŏ dīkᵃrŏ āvē ?
240. From whom did you buy that ?	Tamā̃ ā ki-nī kanē-ḫū̃ vesātū̃ lētū̃ ḫē ?	Tamā̃ ā kinī kanē-ḫū̃ vēsātū̃ ?	Pēllŏ kaun kan-thŏ mŏlē lidhŏ ?
241. From a shopkeeper of the village.	Gom-nā wŏ̃ṇyā kanē-ḫū̃ .	Gom-nā wŏ̃ṇyā-kanē-ḫū̃ .	Gāwᵃṛā-nā karᵃṛ-kannē-thŏ

Khāndēśī (Khandesh).	Kuṇᵃbāū (Khandesh).	English.
Tum gyā.	Tumhī gyā	215. You went.
Tē gyā	Tyā gyā	216. They went.
Jā.	Jā.	217. Go.
Chālᵃnā (jās)	Jāīsan	218 Going.
Gayā	Jāēl	219. Gone.
Tu-na nāw kāy ?	Tu-na nāw kāy śē ?	220. What is your name ?
Hau ghōḍā kitᵃkī umar-nā sa ?	Hau ghōḍā kitᵃlā waris-nā śē ?	221. How old is this horse ?
Hau gāw...kitᵃkē dūr sa ?	Aṭhūn Kāsmīr kitᵃnē dūr śē ?	222. How far is it from here to Kashmir ?
Tu-na bāp-na ghar-mā kitᵃka pōra sa ?	Tu-nā bāp-nā ghar-mā kitᵃnā aṇḍōr śētas ?	223. How many sons are there in your father's house ?
Maï āj dūr gayā	Mī āj bhū lāmb chālēl śē	224. I have walked a long way to-day.
Tēs-na bahin sagat kākā-na pōr-na lagīn hōinā.	Ma-nā chulᵃtā-nā aṇḍōr-na lagīn tyā-nī bahīn-śī whaēl śē.	225. The son of my uncle is married to his sister.
Ghar-mā pāḍhᵃrā ghōḍās-nā jīn sa.	Tyā dhavᵃyā ghōḍā-nā khōgīr ghar-mā śē.	226. In the house is the saddle of the white horse.
Ghōḍas-nā pāṭōr jīn ṭhēw	Tyā-nā paṭh-war khōgīr ghāl	227. Put the saddle upon his back.
Maï tēs-nā pōr-nā khūp mārᵃnā.	Mī tyā-nā aṇḍōr-lē chābuk-warī bhū mārēl śē.	228. I have beaten his son with many stripes.
Tō balᵃdā-war ḍhōra chārit rahᵃnā.	Tō balᵃdā-nā māthā-war ḍhōrē chāras.	229. He is grazing cattle on the top of the hill.
Tō ghōḍā-war basē jhāḍ-khāl basī rahᵃnā.	Tyā jhāḍ-nā hēṭē tō ghōḍyā-war baṭhas.	230. He is sitting on a horse under that tree.
Tē-nā bhāī tē-nē bahin-sa ūch sa.	Tyā-nā bhāū tyā-nā bahīn-thīn bhū uchchā śē.	231. His brother is taller than his sister.
Tē-nē kimat aḍīch rupayā sa	Tyā-na mōl āḍīch rupyā śē	232. The price of that is two rupees and a half.
Ma-nā bāp dhākᵃlē ghar-mē rahᵃnā.	Ma-nā bāp tyā lahān ghar-mā rāhas.	233. My father lives in that small house.
Hau rupayā tēs-lā dē	Hau rupyā tyā-lē dē	234. Give this rupee to him.
Tē-pāya tē rupayā lē	Tyā rupyā tyā-na-pāīn lē	235. Take those rupees from him.
Tēs-lā khūp mār dōrᵃka-sī bānd.	Tyā-lē laī thōk ān charhāṭ-warī bāndh.	236. Beat him well and bind him with ropes.
Vihir-may pānī kāḍh	Ehēr-mātun pānī kāḍh	237. Draw water from the well.
Ma-na mōrē chāl	Ma-nā mōrhē chāl	238. Walk before me.
Tu-nē pāṭī-māgē kōn yēt rahᵃnā sa ?	Kōn-nā aṇḍōr tu-nā māgē yēs ?	239. Whose boy comes behind you ?
Hē kōn-pāy ikat lēnā sa ?	Tū tē kōn-pāīn ikat lidha ?	240. From whom did you buy that ?
Gāw-mā dukānᵃdār-pāya lenā.	Tyā khēḍā-nā dukānᵃdār-pāīn.	241. From a shopkeeper of the village.

BANJĀRĪ OR LABHĀNĪ AND BAHRUPIĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Waṇjārī, Brinjārī, Labhānī, Labānī, Labānkī, Labānā, Lamāṇī, Lambāḍī, and Lambānī. At the census of 1891, the number of Banjārās (under any of their names) recorded was as follows :—

Province or State.	Number recorded.
Ajmer-Merwara	102
Bengal and States	31
Berar	110,008
Bombay and States	137,295
Central Provinces and States	58,048
Coorg	156
Madras and States	38,087
Panjab and States	67,231
United Provinces and States	75,096
Quettah	1
Haidarabad	300,248
Baroda	759
Mysore	41,185
Kashmir	5,117
Rajputana	20,357
Central India	40,985
TOTAL	894,701

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjāras are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakārakas*, a merchant, through the Prakrit *Vāṇijjaārao*, a trader.[1] The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanaḥ*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference[2] to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'amatu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sulṭān's] camp, in consequence of the non-arrival of the Banjāras, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.[3]

The Banjāras of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjāras.

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>
> IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjáb Ethnography, being Extracts from the Panjáb Census Report of 1881 treating of Religion, Language and Caste.* Calcutta, 1883. Account of the Banjāras, para. 547; of the Labānas, para. 548.

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[1] The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārnā*, to burn the jungle, are untenable.

[2] Elliot, v, 100; Briggs' *Ferishtā*, i, 579. See also Yule and Burnell's *Hobson-Jobson*, s. v. 'Brinjarry' for other references.

[3] The passage occurs in the fifth *uchchhwāsa* of the *Daśakumāra-charita*.

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Banjáras on pp. 291 and ff.

Gazetteer of the Bombay Presidency. Vol. xxi, Belgaum (1834).—Account of the Lamáns on pp. 124 and ff. Vol. xxii, Dhárwár (1884). Account of the Lavánas on pp. 121 and ff. Vol. xxiii, Bijápur (1884). Account of the Lamáns on pp. 205 and ff.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 149 and ff.

FAWCETT, F.,—*Songs sung by the Lambádis. Indian Antiquary,* Vol. xxx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Banjārī language for the purposes of this Survey :—

Table showing the number of speakers of Banjārī as reported for this Survey.

Where spoken.		Number of speakers.
Berar—		
Amraoti	1,900	
Akola	1,375	
Buldana	7,500	
Wun	28,000	
Basim	28,850	
		67,625
Bombay —		
Panch Mahals	1,300	
Thana	3,400	
Nasik	1,000	
Ahmednagar	400	
Belgaum	2,000	
Dharwar	5,500	
Bijapur	6,124	
		19,724
Central Provinces—		
Mandla	1,000	
Seoni	1,100	
Hoshangabad and Makrai	958	
Nimar	5,150	
Betul	280	
Chhindwara	1,250	
Wardha	700	
Nagpur	350	
Carried over	10,788	87,349

Where spoken.		Number of speakers.
Brought forward . .	10,788	87,349
Chanda	600	
Bhandara	180	
Balaghat	590	
Raipur	4,650	
Bilaspur	1,600	
Sarangarh	602	
Sambalpur	1,700	
Kanker	300	
		21,010
Panjab—		
Kapurthala	1,700	
Kangra	410	
Hoshiarpur	975	
Lahore	6,908	
Gurdaspur	2,500	
Gujrat	7,440	
Sialkot	2,500	
Muzaffargarh	436	
		22,869
United Provinces—		
Saharanpur	5,000	
Muzaffarnagar	705	
Aligarh	2,600	
Farukhabad	705	
Mainpuri	2,000	
Bijnor	2,600	
Kheri	7,500	
Bahraich	600	
		21,710
Central India—		
Gwalior	2,500	
Indore	150	
		2,650
TOTAL .		155,588

Separate figures for the Banjārī language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhāṇī of Berar as the standard). To these we may add the Labānkī of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhāṇī of Berar. We therefore find the total number of speakers of Banjārī to be as follows :—

Labānkī of Muzaffargarh	...	436
Labānkī of the rest of the Panjab	22,433	
Labāṇī of Gujarat	1,300	
		23,733
Other Banjārī	131,419	
Kakērī	40	
Bahrūpiā of the Panjab	2,872	
		134,331
Total, Speakers of Banjārī	.	158,500

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labānkī in Muzaffargarh employ ordinary Bīkanērī, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahndā.

The Labānkī of the Panjab is most nearly connected with the Bāgṛī spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhāṇī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjārī of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhāṇī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārwāṛī and partly on Northern Gujarātī, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhāṇī of Berar as the standard. I shall then describe the Lamāṇī of the Bombay Deccan, next the Labhāṇī of the Central Provinces, and then the Banjārī of the United Provinces. In connexion with this, I shall deal with the Kakērī of Jhansi. I shall next describe the Labānkī of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labāṇī of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

LABHĀNĪ OF BERAR.

The Labhānī or Waṇjārī of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gujarātī or Mārwāṛī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In **pronunciation** the cerebral *ḷ* is common, as in *gōḷā*, collected. There is a tendency to aspirate consonants, as in *mōṭhō*, for *mōṭō*, great; *ēkhāḍī*, for *ēkāḍī*, a certain one; *chhumō* for *chumō*, kissed; *ãghē* or *ãgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *din*, a day; *barājē*, he shines; and *u* changed to *a* in *sakhī* for *sukhī*, happy. A final *ē* is often weakened to *a*, as in *chha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ū*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāḷ-paṇō* (for *uḍhāḷ-paṇō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The **declension of nouns** is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghaṇō āchhō kapᵃḍā*, a very good robe; *mārō chhōrā*, my son; *mōṭhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *dānē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-tī*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bēṭō*, a son, plural *bēṭā*; *bēṭā*, a son, plural *bēṭē*. Examples of the plural of feminine nouns are *bīr*, a woman, plural *bīrē*; *bēṭī*, a daughter, plural *bēṭiyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē māryō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mēlyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *mātī-na*, to a man; *dēś-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāḷ-paṇē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēṭī-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rī*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in Mārwāṛī. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versā*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēṭō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēṭ*, his belly; *ghōḍē-rō ghōgīr*, the saddle of the horse; *bakᵃrā-ra* (for *bakᵃrā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *galā-ma*, on his neck; *jhāḍē-rē hēṭē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *galā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the Mārwāṛī rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur :—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū̃*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *anu-rō*, their.

Tō-nē, *tō-na*, him, to him; *tē*, they.

Ā or *ī*, this; *yē ghōḍē-nō*, of this horse.

Āpaṇ, we (including the person addressed); *ápᵃṇē-nē*, to us; *ápᵃṇō*, own.

Jō, *jakō*, who, what; *jē-na*, by whom; *kūṇ*, who? *kē-rō*, whose? *kāĩ*, what? *kasō-rō*, of what? *kasā-na*, for what, why? *kōī*, anyone; *ēātᵃrā*, this many; *katᵃrā*, how many (with pleonastic *k* of Rājasthānī, *katᵃrā-k*); *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows :—

	Sing.	Plur.
1	*chhū* or *chha*	*chhā* or *chha*
2	*chhī* or *chha*	*chhō* or *chha*
3	*chhē* or *chha*	*chhē* or *chha*

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mārᵃtō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

Wherever it occurs in the specimens or list, the masculine plural of *vētō* is *vētē*, not *vētā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *viz.*, *mārᵃnō*, to strike; *mārᵃtō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, etc.

	Sing.	Plur.
1	*mārū*	*mārā*
2	*mārē*	*mārō*
3	*mārē*	*mārē*

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhū* or *mārū-chha*, I am beating. Other examples are (often with the sense of a future) *mārū-chhū*, I die; *khāū-chha*, we may eat; *hōū-chha*, let us become.

The Imperfect is *mārᵃtō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-chhū* or *māryō-chhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-chhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uṭhō-rī*, he got up, the *rī* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārwārī. It has some peculiar forms. It is conjugated as follows :—

I shall strike, etc.

	Sing.	Plur.
1	*mārhīyū* or *mārhyū*	
2	*mārhīyū* or *mārhyū*	The same as the singular.
3	*mārhīyē* or *mārhyē*	

In the specimens we find *chha* added in *jāhyū-chha*, I will go; *uṭhī-chha*, I will arise; *āyī-chha*, it will come. The exact meaning of these forms is doubtful. The *chh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēn*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kyō*, *kēwō*, or *kēhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gī*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thāne*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining ; *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

ajī, or *wajī*, and
āṭ, a sound
bāṭī, bread
dhyā, with

kamēḍī, a bird
kēldā, kēldū, a calf
kwatrā (=*kutrā*), a dog
māṭī, a man

yāḍī, a mother.

[No. 1.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

LABHĀNĪ OR WAṆJĀRĪ.

(BERAR.)

SPECIMEN I.

Ēkē   māṭī-na   dī   bēṭā   vētē-tē.   Anu-mē   nānakyā
A   man-to   two   sons   becoming-were.   Them-among   the-younger

āpᵃṇē   bāpē-nē   kyō,   ' bāpū,   jō   manē   āyī-chha,   ō   māl-matā-rū
his-own father-to said,   ' father, what   to-me   will-come,   that   the-property-of

vēṭō   manē   dē-nāk.'   O-nē   ō-rē   māl-matā   anu-mē   vēṭ-dinō.
share   to-me   give-away.' Him-by   his   the-property   them-among   was-divided.

Wajī   nānakyā   chhōrā   thōḍā   danē-mē   sē   māl-matā   gōḷā   kar-lidō,
And   the-younger son   a-few   days-in   all   wealth   collected   made,

wajī   ghaṇ-mē   gyō.   Wajī   watṭē   rē-tānī   wadhāḷ-paṇē-tī   sē
and   a-far-land-in he-went. And   there   while-remaining debauchery-by   all

pīsā   wadā-dēnō.   Janā   ō-nē   sē   pīsā   kharach   kar-nākō,
money   he-squandered. When   him-by all   money   expended   was-made-entirely,

janā   ō   dēś-ma   mōṭhō   kāḷ   pad-gō,   jē-na   tō-nē   vēlā   pad-gē;
then   'that country-in a-great famine fell,   by-which him-to   want   fell ;

ajī   ū   gyō,   ajī   ō   dēś-rē   ēkhāḍī   bhalē   mānas-jērē   pagēlī
and   he   went,   and   that country-in-of a   rich   man-near   servant

ryō.   Wajī   ō-nē   sūrī   charāy-nē   āpᵃṇē   khētē-mē   ō-na
remained.   And   him-by swine   feeding-for   in-his-own   field-in   as-for-him

mēlyō.   Wajī   jakō   sūr   bhaskō   khādō,   ō   bhaskā-tī   ō-nē
he-was-sent. And   what   the-swine chaff   ate,   that chaff-with   him-to

ō-rā   pēṭ   khushī-tī   bharā-jātō.   Ajī   ō-na   na-kōī   dinō.
his-own belly happiness-with   he-would-have-been-filled. And   him-to no-one   gave.

Janā ū sudē-mā āyō, janā ū kyō, 'mhārē bāpē-rē nōkᵃrē-mē-tī
When he sense-in came, then he said, 'my father-of servants-in-from

kat³rā-k rōj-dār ād³mī-na pēṭ bhar ajī man-maktō bātī malī-jāy,
how-many-verily hired men-to belly full and to-spare bread is-got,

ajī mē bhukē-tī marū-chhū. Mē uṭhī-chha, ajī mārē bāpē-kanē
and I hunger-by dying-am. I will-arise, and in-my father-in-vicinity

jāhyū-chha, ajī ō-na kahēn, "bāpū, mē Bhagᵃwānē-rē-par ān
will-go, and him-to I-will-say, "father, I God-of-on and

tār-ãga pāp kidō-chhū, wajī ajī-tī tārō bēṭō kahwānō mē
thee-before sin done-have, and to-day-from thy son to-be-called I

āchhō kō-nī. Tārē rōj-dār mānᵃsē-mē-tī manē ēk rōj-dār kar."'
good at-all-not (-am). Thy hired men-in-from me one hired make."'

Ajī ū uṭhō, ajī ō-rē bāpē-śāmō āyō. Paṇ janā ū
And he arose, and him-of father-near came. But when he

ghaṇ-mē-hī vētō ō-rō bāp ō-na dēkhō; wajī kīw āw-gī;
distance-in-even was his father him saw; and compassion came;

wajī dhātō; wajī ō-rō gaḷā-ma paḍ-gō, ajī ō-na chhumō. Ajī
and he-ran; and his neck-on he-fell, and him he-kissed. And

chhōrā ō-na kahē, 'bāpū, Bhagᵃwānē-rē-par ajī tār-ãga mē pāp
the-son him-to says, 'father, God-of-on and thee-before I sin

kidō-chhū, wajī ajī-tī tārō bēṭō kahwānō mē āchhō kō-nī.'
done-have, and to-day-from thy son to-be-called I good at-all-not (-am).'

Paṇ bāp āpᵃṇē naukᵃrē-nē kyō, 'ghaṇō āchhō kapᵃḍā māgā,
But the-father his-own servants-to said, 'very good robe bring,

ajī ō-na ō pehᵃrāw; ajī ō-rē hātē-mē vithī ghāl, wajī ō-rē
and him-to it put-on; and on-his hand-on a-ring put, and on-his

pagē-mē jōḍā ghāl; wajī ō laṭ kēḷḍā war-liyā ajī ō-na kāṭ-nākh;
foot-on shoes put; and that falted calf bring-here and it slaughter;

wajī ō-na khāū-chha ān khush hōū-chha; kaḷᵃkī ā mārō chhōrā
and it we-eat and happy become; because this my son

mar-gō-thō, wajī pharan bach-gō; ū gamā-gō-thō, wajī lābhō.' Wajī
dead-gone-was, and again escaped; he lost-gone-was, and was-got.' And

tē chain karē lāg.
they rejoicing to-do began.

Ajī ō-rē mōṭhō chhōrō khētē-mē vētō-tō. Wajī janā ū
And him-to the-elder son field-in becoming-was. And when he

āyō wajī gharī-tōḍē nikᵃlī pūch-gō, janā nāch-tamāsō ō-nē
came and the-house-to near arrived, then dancing-festival him-to

āṭ-āyō. Wajī ō-nē naukᵃrē-mē-tī ēkē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,

wajī ū-na puchhyō, 'ī kaśō-rō chha?' Wajī ū ō-na kahē,
and as-for-him he-was-asked, 'this what-of is?' And he him-to says,

tārō   bhāī   āyō-chha,   wajī   tārē   bapē-nē   laṭā   kẽ
thy   *brother*   *come-is,*   *and*   *thy*   *father-by*   *the-fatted*   *calf*   root.   Thus *māran,* havin

kaḷ-kī   ū   hasī-khusī-sō   tō-na   maḷ-gō.'   Wajī by adding *tānī* (for *thān*
because   *he*   *safe-and-sound*   *him-to*   *has-been-met.'*   And s) to the root, as in *rē-tān*

wajī   gharē-mē   jāy-nī.   Kaḷ-kī   ō-rē   bã
and   *the-house-in*   *he-goes-not.*   *Therefore*   *him-to*   *the-f*at-all not, for the negative

ajī   ō-na   samᵃjāyō.   Wajī   ū   ō-rē   bāpē-nū
and   *him-to*   *remonstrated.*   *And*   *he*   *his*   *father-to*   *ans.*

kahē,   'dēkh,   mē   ēātᵃrā   waras   tārē   sēwā   kidō,   wajī   mē
says,   '*see,*   *I*   *so-many*   *years*   *to-thee*   *service*   *did.*   *and*   *I*   *at-any*

ghaṭᵃkā-r-upar   tārō   hukūm   mōḍō   kō-nī,   ajī   hī   manē   tū
time-of-on   *thy*   *order*   *disobeyed*   *at-all-not,*   *and*   *yet*   *to-me*   *thou*

na-karhāī   bakᵃrā-ra   pilā   dinō   kī   mē   mārē   dōstē-rē   barābar
not-ever   *a-goat-of*   *young-one*   *gavest*   *that*   *I*   *my*   *friends-in-of*   *with*

ānand   karū-chha.   Paṇ   jē-na   tārō   māl-matā   kachᵃnī-nē   warāḍ-dinō,
rejoicing   *make.*   *But*   *by-whom*   *thy*   *property*   *harlots-to*   *was-squandered,*

ā   tārō   chhōrō   ātē   barābar   ō-rē   karitã   laṭ   kēḷḍū   tu
this   *thy*   *son*   *on-coming*   *with*   *him-for*   *for*   *fatted*   *calf*   *thou*

kāṭō-chha.'   Wajī   ū   ō-na   kēhō,   'chhōrā,   tū   nēhᵃmī   mārē   dhyā
slaughtered-hast.'   *And*   *he*   *him-to*   *said,*   '*son,*   *thou*   *always*   *to-me*   *near*

chhī,   wajī   mārō   jē-kōī   chha,   tē   sārō   tārō   chha.   Wajī   āpaṇ   ānand
art,   *and*   *mine*   *whatever*   *is,*   *that*   *all*   *thine*   *is.*   *And*   *we*   *rejoicing*

karū-chha,   ajī   sakhī   hōū-chha,   ī   āpᵃnē-nē   āchhō   chha,   kaḷ-kī   ā   tārō
make,   *and*   *happy*   *become,*   *this*   *us-to*   *good*   *is,*   *because*   *this*   *thy*

bhāī   mar-gō-thō,   wajī   pharī   bach-gō;   ajī   ū   gamā-gō-thō,   wajī
brother   *dead-gone-was,*   *and*   *again*   *escaped;*   *and*   *he*   *lost-gone-was,*   *and*

lābhō.'
was-found.'

[No. 2.]

INDO-ARYAN FAMILY.　　CENTRAL GROUP.

LABHĀṆĪ OR WAṆJĀRĪ.

(BERAR.)

SPECIMEN II.

Bāp   bētā-rō   jhagᵃḍō   vē-gō.   Bāpē-phērana   bētā   risān
A-father   son-of   quarrel   occurred.   The-father-with   the-son   being-angry

chalō-gō.   Yāḍī   manāī,   'bēṭō,   hōṭō   pharī   ā-jō.'   Yāḍī-rō
went-away.   The-mother   remonstrated, 'son,   back   again   come.'   The-mother-to

kō-nī   mānō.   Bēṭō   risāyō-tisāyō   dagᵃrō-chālō.   Wan-wāsē-nē
at-all-not   he-heeded.   The-son   being-very-angry   went-forward.   A-foreign-land-to

dagᵃrō-chālō.   Janā   jarā-sēkō   ãg   chalō-gō,   janā   jamᵃnī   bājū
he-went-forward.   When   a-little-distance   ahead   he-went,   then   right   side

mōrᵃḍā   ṭōkē,   ān   ḍāī   bājū   sāḷī   bōlī.   Ãg   dēkhū   tō
a-peacock   screams,   and   left   side   a-jackal   howled.   In-front   he-saw   verily

ēk   wāṭ   chhō   minā-rī   sukhē-rī   vētī-tī.   Dusᵃrīyē   wāṭ   tinē
one   road   six   months-of   happiness-of   being-was.   Another   road   three

minā-rī   dukhē-rī   vētī-tī.   Bēṭō   sukhē-rī   wāṭ   chhōḍ
months-of   sorrow-of   being-was.   The-son   happiness-of   road   abandoning

dukhē-rī   wāṭ   gyō.   Ag   dēkhū   tō   wāghᵃḍā   sutōrō   vērō-chha
sorrow-of   road   went.   Ahead   he-saw   indeed   a-tiger   asleep   lying-is.

Ō   uṭhō   kyō   kī,   'bēṭā,   kimē-rē   chālō?'   Bēṭō   kyō   kī,
He   arose   said   that,   'son,   where-to   do-you-go?'   The-son   said   that,

'wanᵃwās-na   jāū-chhū.'   Wāghᵃḍō   kyō   kī,   'wanᵃwās-nō   kim
'a-foreign-land-to   going-I-am.'   The-tiger   said   that,   'foreign-land-to   why

jāw-chhī?   dī-dī   hāt   atta   dēkhā.
going-art-thou?   two-two (i.e. one or two each)   hands (i.e. feats)   here   show.

Pahili-rē   chōṭ   tū-hī   kar,   rē   bēṭā.'   Ō   kyō   kī,   'pahili-rē
At-the-first   blow   thou-verily   act,   O   son.'   He   said   that,   'at-the-first

chōṭ   tū-hī   kar,   māmā.'   Ākhērī-rī   wāṭ   bēṭā   chōṭ   kidō,
blow   thou-verily   act,   O-maternal-uncle.'   End-of   affair   the-son   blow   made,

paṇ   chhaḷ-gī.   Uṭhō-rī   wāghᵃḍā   pakᵃḍārē   lidō,   ān   ū-nā   mārī-nākhō.
but   missed.   Uprose   the-tiger   seized   took,   and   him   killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, 'child, return back;' he did not heed his mother, but being angry and indifferent went forth; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left.[1] He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, ' child, where are you going ? ' The boy said, ' I am going to a distant country.' The tiger said ' what do you go for to a distant country ? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, ' no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

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[1] These are unlucky omens.

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀṆĪ OR WAṆJAṚĪ.

(BERAR.)

SPECIMEN III.

TWO LABHĀṆĪ SONGS.

I.

Sāchō   Sēwābhāyā.
True   Sēwābhāyā.

    Tā-rē   kāchē   kachan-ṛī   kāyā.
    Him-to   crystal   gold-of   body.

Sēwābhāyā   vē-gō.
Sēwābhāyā   having-been-is-gone.

    Sūkā-nē   gādī   dē-gō.
    Sūkā-to   throne   having-given-he-went.

    Jētā-nē   parasan   vē-go.
    Jētā-to   pleased   having-been-he-went.

Bhāyā   dōlat   jōḍō.
Sēwābhāyā   wealth   accumulated.

    Tā-rē   Tuḷārām   chha   ghōḍō.
    Him-to   Tuḷārām   is   horse.

Dachchhā   dōlat   bhārī.
Prosperity   wealth   great.

    Nāgārō   ābᵃdāgīrī.
    Drums   umbrellas.

Mēhᵃmadyā   gāvē   dhāḍī.
Mēhᵃmadyā   sings   the-bard.

    Jē-na   ān   dhan   dēṇō   bhārī.
    Whom-to   food   wealth   is-to-be-given   much.

II.

    Bāgh-bagīchyā   dharamē-rī   bāwaḍī,
    Grove(-and)-garden   virtue-of   a-well,

Jattē   barājē   purō   Rām.
Where   shines   the-great   Rām.

Rām   tō-nē   āchhō   kariyō   nyāhāl.   (1)
Rām   thee-to   good   may-make   prosperity.   (1)

Sattatē-rī   Sītā,   pattē-rō   Lachhᵃmaṇā,
Chastity-of   Sītā,   faithfulness-of   Lakshman,

Hanumān   jōdhā   tārē   sāt.
Hanumān   warrior   of-thee   with.

Rām   tō-nē   āchhō   kariyō   nyāhāl.   (2)
Rām   thee-to   good   may-make   prosperity.   (2)

Nahī̃-tō   dhōkī   dōrī   dōrī   Dārakā.
Not-verily   pilgrimage   twice   twice   (to-)Dwārakā.

Haradē-mē   warasō   Bhagawān.
The-heart-in   dwells   God.

Bālā-jī-nī   Dārakā,   Kisin-jī-nī   Dārakā.
Bālā-jī-of   Dwārakā,   Krishn-jī-of   Dwārakā.

Rām   tō-nē   āchhō   kariyō   nyāhāl.   (3)
Rām   thee-to   good   may-make   prosperity.   (3)

Dharamītō   Bābā   Bālā-jī   sādar,
Dharamītō   Bābā   Bālā-jī-of   devotee,

Bhar   bhar   pasī   dē-chha   dān.
Full   full   handfuls   giving-is   gifts.

Rām   tō-nē   āchhō   kariyō   nyāhāl.   (4)
Rām   thee-to   good   may-make   prosperity.   (4)

FREE TRANSLATION OF THE FOREGOING.

I.

(A poem in honour of Sēwābhāyā, a Labhāṇā hero.)

There was Sēwābhāyā. His body was brilliant as silver and gold.

Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tuḷārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.

II.

(In praise of Dharmītō Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sītā the chaste, Lakshman the faithful, Hanumān the 'mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālājī,[1] the Dwārakā of Krishṇa. May Rām endow thee with good prosperity.

(4) Dharmītō Bābā, the devotee of Bālājī, gives gifts in full handfuls. May Rām endow thee with good prosperity.

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[1] Bālājī is the name given to the infant Krishṇa. Dwārakā is, I need hardly say, sacred to Krishṇa.

LAMĀṆĪ OF NASIK.

The Labhāṇī or, as it is locally called, Lamāṇī of Nasik differs in no way from that
of Berar. As a specimen, it will be sufficient to give an extract from a popular poem.
The specimen gives a good example of the very peculiar vocabulary of the tribe. I am
not certain that all the words have been correctly translated. They are not found in any
dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

LAMAṆĪ.

(DISTRICT NASIK.)

Chhān to tōḍ, tã̄ḍō lāde-dō, re Isarā.
Camp verily having-broken, bullock-herd load, O Isarā.

Chhān to tōḍ, tã̄ḍō lāde-dō lāde-dō ra. (1)
Camp verily having-broken, bullock-herd load load O. (1)

Chōḍō sō dēkhan, tã̄ḍō ḍhāḷ-dō, re Isarā.
The-plain that having-seen, the-bullock-herd let-loose, O Isarā.

Chōḍō[1] sō dēkhan, tã̄ḍō ḍhāḷ-dō, ḍhāḷ-dō ra. (2)
The-plain that having-seen, the-bullock-herd let-loose, let-loose O. (2)

Aḍā-mōḍā-rō pāḷā mã̄ḍe-dō, re Isarā. (3)
Rooms-of bags arrange, O Isarā. (3)

Lāl charuñjā • pāl mã̄ḍe-dō, re Isarā. (4)
Red stretching-with-strings tent arrange, O Isarā. (4)

Ṭāṭ palāṇ pāṇi-mā nākhe-dō, re Isarā. (5)
Saddle-cloth saddle water-in put, O Isarā. (5)

Bāpe bēṭā-rō jhagaḍō māchiō, re Isarā. (6)
Father son-of quarrel arose, O Isarā. (6)

Ābke-rō pērhō, bēṭā, jāye-dō, re Isarā. (7)
This-of year, son, go-let, O Isarā. (7)

Ṭāṭ palāṇ pāṇi-mī-tī kāḍhe-lō, re Isarā. (8)
Saddle-cloth saddle water-in-from out-take, O Isarā. (8)

Ghiye gaḷe-na ghōḍā mēle-dō, re Isarā. (9)
Ghee molasses-for horses send, O Isarā. (9)

Chāwaḷ bhare-na khāḍū mēle-dō, re Isarā. (10)
Rice filling-for bullock send, O Isarā. (10)

Ḍāhī-sāṇe-ne bhēḷa kare-lō, re Isarā. (11)
Wise-men-of collection make, O Isarā. (11)

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[1] Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

Ḍāhī-sāṇī-na bhēla karē-lō, rē Isarā. (12)
Wise-women-of collection make, O Isarā. (12)

Āb ghiyē gaḷē-rē ghōḍā āwa-gē, rē Isarā. (13)
Now ghee molasses-of horses are-come, O Isarā. (13)

Chāwaḷ bharē-na khāḍū āvē-gō, rē Isarā. (14)
Rice filling-for bullock is-come, O Isarā. (14)

Bīr balāyan-na nāwaṇ mēlē-dō, rē Isarā. (15)
Women calling-for a-barber send, O Isarā. (15)

Sāyīyē-thāwar sāḍī tāṇē-lō, rē Isarā. (16)
On-Saturday the-veil stretch, O Isarā. (16)

Pā̃ch ghaḍawā-rē ghōṭā ghōḷē-lō, rē Isarā. (17)
Five jars-of bhang-sherbet compound, O Isarā. (17)

Pā̃ch lōṭa-rē garu-rō mēlē-dō, rē Isarā. (18)
Five pots-of the-priest-of send, O Isarā. (18)

Ḍāhē-sāṇē-rō wachan mā̃gē-lō, rē Isarā. (19)
Wise-men-of blessing ask, O Isarā. (19)

Āchhē jagatērō maḷawō jimāḍō, rē Isarā. (20)
Well make-arrangements the-guests feed, O Isarā. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhānā hero Isarā. In the first verses he is addressed by his father.)

(1) ' O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.'

(Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

' Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.[1] Make five jarfuls of *bhang*-sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

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[1] Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sārī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

LAMAṆĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamāṇī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māṭī-r*, for *māṭī-ra*, to a man.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀṆĪ.

(DISTRICT BELGAUM.)

Ēkē	māṭī-r	dī	bēṭā	vētē-tē.	Ōnō-r-māyī	nānᵃkyā	bēṭā
One	*man-to*	*two*	*sons*	*were.*	*Them-of-in*	*the-younger*	*son*

bāpē-na	kyō,	'bāp,	tārō	mālē-māy-tī	manna	āy-rō	vēṭō
the-father-to	*said,*	*'father,*	*thy*	*property-in-from*	*to-me*	*coming-of*	*share*

manna	dē.'	Bāpū	ōnō-r-māyī	ō-rō	mālē	pāḍ-dīnō-chhē.	Nānᵃkyā
to-me	*give.'*	*The-father*	*them-of-in*	*him-of*	*property*	*divided.*	*The-younger*

bēṭā	ō-rō	vēṭō	lēna	ghaṇ-mē	malkē-na	jana	ghaṇ
son	*him-of*	*share*	*having-taken*	*far-in*	*country-to*	*having-gone*	*many*

dāḍ	kō-nī	hōyē-tō.	Atarājya-mā	ū	anāḍī	vēna	ō-rō
days	*any-not*	*were.*	*The-meantime-in*	*he*	*riotous*	*having-become*	*him-of*

mālē	śē	gamā-lidō.	Ū	yũ	kidō,	jērē	pachya	ō
property	*all*	*squandered.*	*He*	*thus*	*did,*	*then*	*afterwards*	*that*

malkē-mā	mōṭō	kāḷ	paḍana	onna	garībī	āw-gi.	
country-in	*great*	*famine*	*having-fallen*	*to-him*	*poverty*	*came.*	

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindī of that district. Indeed, the Eastern Hindī element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindī genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tarī-r bhāī*, thy brother. This *r* is even added to the adverb *ōtē*, there, so that we have *ōtē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānī* or *thānē*, as in *galō-thānī*, on the neck. *Thānī* is literally the Gujarātī *thaīnē*, having been, and it, as well as the cognate form *chhānē* or *chhānī*, formed from the verb *chhē*, he is, is used to make conjunctive participles, as in *uṭh-chhānē*, having arisen; *dēkh-thānē*, having seen; *dauṛ-thānī*, having run. So in Berar we had *dē-tānī* (for *dē-thānī*), on giving.

The verb substantive is conjugated as follows :—

Present.

	Sing.	Plur.
1	*chhū*	*chhā*
2	*chhai, chhē*	*chhō, chhē*
3	*chhai, chhē*	*chhai, chhē*

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

	Sing.	Plur.
1	*chhukan*	*chhūk^{a}ran*
2	......	*chhīk^{a}ran*
3	......	*chhīk^{a}ran*

The word for 'was,' 'were' is *achchhē* or *chhē*. The Eastern Hindī *rahē* is also common.

Chhē is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhē*, I am dying, and imperfects like *khāt-chhē*, they

were eating, we have it added to the simple past, as in *kahō-chhē,* he said ; *gaya-chhē,* he went ; *kāṭ-chhē,* he spent (time) ; so we have in the future *jawā-chhē,* we (I) will go ; *kah⁰wā-chhē,* we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū,* I will strike ; *mār-chhō,* you will strike ; and so on, besides *mārū-chhē ; mārō-chhē,* and other forms.

Again *chhē* is added to the Imperative in *kar-chhē,* make (me as one of thy servants) ; and even to a verbal noun as in *rahanwārē-chhē madhē,* amongst the inhabitants. In *bhāran-chhē,* he wished to fill, the words appear to mean literally ' he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē, thānē* or *thānī.* We have also the Eastern Hindī suffix *ke,* and a parallel form, *kō,* in *nikāl-kō,* having taken out.

In one instance *kahō,* he said, is contracted to *kōh.*

Note the Rajasthānī method of forming casual verbs by adding *ṛ,* as in *rakhāṛō,* kept.

[No. 6.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

LABHAṆĪ OR BANJĀRĪ.

(DISTRICT MANDLA.)

Kōī   ād°mī-kēr   dī   chhōrā   achchhē.   Un-mḛ-sē   nān°kiyā
A-certain   man-of   two   sons   were.   Them-in-from   the-younger

bāp-sē   kahō-chhē   'ai   bāu,   dhan-madhē   jō-jō   hamār   bāṭō
the-father-to   said,   'O   father,   the-wealth-in   whatever   my   share

haīi   so   hamē   dēnē.'   Tab   ū   ap°nō   dhan   bā̃ṭ   dīnō.
will-be   that   to-me   (is-)to-be-given.'   Then   he   his-own   wealth   dividing   gave.

Thōṟō   din   gaya-chhē   ki   nān°kiyā   chhōrā   sārī   kuchh   sakalē-kēr
A-few   days   passed   that   the-younger   son   all   whatever   collected-having

dūr   muluk   ḍagar-gayō,   aur   ōtē   bad°māsī-mḛ   din   kāṭ-chhē   ap°nō
a-far   country   went,   and   there   riotous-conduct-in   days   spent   his-own

dhan   khō-dīnō.   Jab   ū   suganī   kharch-kar-nākō   tab   us   mulk-mō̃
wealth   squandered.   When   he   all   had-expended   then   that   country-in

khūb   kāl   paṟō,   aur   ū   khūb   garīb   hō-gaō;   aur   ū   ū   mulk-kē
great   famine   fell,   and   he   very   poor   became;   and   he   that   country-of

rahan°wārē-chhē   madhē   ēk-kē   yahā̃   rah°wā-chhē.   Jō   ō-nē   ap°nō
inhabitants   among   one-of   near   remained.   Who   him   his-own

khēt-mḛ   sūr   charāy-lē   mēlō-chhē.   Aur   ū   un   chhīmiyō̃-sē   jōn
field-in   swine   grazing-for   sent.   And   he   those   husks-with   which

sūr   khāt-chhē   āpan   pēṭ   bhāran-chhē.   Kōī   kō-nī   dēwō-
swine   eating-were   his-own   belly   for-filling-was.   Anybody   at-all-not   giving-

rahē.   Tab   u-nē   khabar   bhāī,   aur   ū   kahō,   'hamār   bāp-kē
was.   Then   him-to   senses   came,   and   he   said,   'my   father-to

kaṭ°rā-k   bhūtiyō̃-kē   khānā-sē   wār°sīk   bāṭī   hē-gī,   aur   ham   bhūkhō
how-many   labourers-of   eating-than   more   bread   became,   and   I   of-hunger

marī-chhē.   Ham   uṭh-chhānē   jawā-chhē   bāp   ḍāhar,   aur   ō-nē
dying-am.   I   arising   will-go   father   near,   and   him-to

kah°wā-chhā,   "hē   bāu,   ham-nē   Bādal-kē   ul°ṭā   aur   āp-kē   mun-ḍhaṅgē
I-will-say,   "O   father,   me-by   Heaven-of   against   and   your   in-presence

pāp   kīdō-chhē;   aur   ham   tār   chhōrā   kahān   lāyak   kō-nī   chhā,
sin   done-was;   and   I   thy   son   to-be-called   fit   at-all-not   are(i.e., am),

tār   nōkar-kē   ēk-kē   barābar   rakhāṟ."'   Ū   uṭh-thānī   ap°nō   bāpō̃
thy   servants-of   one-of   equal   keep (me)."'   He   arisen-having   his-own   father

ḍhāī   ḍag°rō.   Par   ū   alagī   dūr   rahō   ō-rō   bāu   ū-upar   dēkh-thānē
near   went.   But   he   yet   far   was   his   father   him-upon   seeing

dayā   rakhāṛō,   dauṛ-thānī   galō-thānī   lapaṭ-kē   chūmō.
compassion   did,   run-having   neck-on   having-stuck   kissed(him)

Chhōrā   ō-nē   kōh,   'hē   bāu,   Swarg-kē   bīruddh   aur   tumhār   mun-
The-son   him-to   said,   'O   father,   Heaven-of   against   and   your   in-

dhāṅgē   pāp   kīdī-chhā.   Ab   ham   tār   laṛᵃkā   kahān   lāyak   kō-nī
presence   sin   done-was.   Now   I   thy   son   to-be-called   fit   at-all-not

chhā.'   Par   bāu   apᵃnō   chākar-nē   kōh,   'achhō-mē̃   achhō
am.'   But   the-father   his-own   servants-to   said,   'good-among   good

kapᵃṛā   nikāl-kō   ō-nō   pahᵃrā-dō ;   ōtē-r   hãthē   ūṭī   aur
robe   having-taken-out   him-on   put ;   there-of   in-hand   a-ring   and

pagē-mē̃   panᵃhī   pahᵃrā-dō ;   aur   tājā   bāṭī   kar-chhē,   aur   ham   khāvē̃
feet-in   shoes   put ;   and   ready   bread   make,   and   we   may-eat

aur   khuśyālī   karē̃.   Ī   hamār   chhōr   mar-gaō,   aur   phiran
and   merriment   may-make.   This   my   son   was-dead,   and   again

jī-āyō ;   khō-gaō,   phiran   mil-gaō.'   Tab   ōū   khuśyālī   karan
to-life-came ;   was-lost,   again   is-found.'   Then   they   merriment   to-do

lāgō.
began.

Ō-nō   mōṭō   chhōrā   khēt-mē̃   rahō.   Jab   ū   ātō-rahō   gharē   dhãī
His   elder   son   field-in   was.   When   he   coming-was   house   near

pahuchō̃-gaō,   tab   gājā-bājā   aur   nāchā-kē   ō-r   āwāj   samᵃṛō,   aur
reached,   then   music   and   dancing-of   that-of   sound   he-heard,   and

ū   apᵃnō   chākar-madhē   ēk-lā   bulā-kē   pūchhō-chhē,   'Ī   kaī
he   his-own   servants-among   one-to   called-having   asked,   'This   what

chhē ?'   Ū   ō-nē   kahō,   'tārō   bhāī   āī-chhē ;   aur   tumhār   bāu
is ?'   He   him-to   said,   'thy   brother   come-is ;   and   your   father

barā   bhōjan   banāyē-chhē ;   ē-rē-wāstē   kī   ī   chhōrā   achchhō   rahai.'
great   feast   prepared-has ;   this-of-for   that   this   son   well   is.'

Par   ū   rīs   kīdō   aur   andar   jānō   kīnō   na   chāhō.   Ē-r-wāstē
But   he   anger   did   and   in   going   to-do   not   wished.   This-of-for

ō-rō   bāu   manānō   lāgō.   Ō-rī   bāu-sē   jabāb   dīnā,   'dēkh,
his   father   to-remonstrate   began.   His   father-to   answer   (he)-gave,   'see,

itᵃnā   baras   tārī   sēwā   karᵃtē-hō,   aur   tārō   hukum   kadhī   nanī̃
so-many   years   thy   service   doing-(I-)am,   and   thy   order   ever   not

tārō,   aur   āp   mannē   kō-nō   dīnō,   bakᵃrā   na   dīnō,
(I-)disregarded,   and   you   to-me   anything-not   gave,   a-goat   not   gave,

kī   ham   apᵃnē   dōsᵃdārō   sāthē-r-māhē   khuśī   rahē-tē ;   ī   tārō-r
that   I   my-own   friends   with   merry   might-be ;   this   thy

chhōrā   kasᵃbī-r   sāthō-r   rahō-kē   tārō   dhanō   khān-nakhā,   janā   ū
son (who)   harlots-of   with-of   living   thy   wealth   devoured,   when   he

āyō   tabhī   ō-r-wāstē   barō   khānō   banāyē-chhē.'   Bāp   ō-nē
came   then-even   him-of-for   a-great   feast   prepared-is.'   The-father   him-to

kahō, 'hē chhōrā, tū sārō din hamār saṅg banō rahiyō; jō
said, '*O son, thou all day of-me with at-ease hast-lived; what*

hamār chhē, sō tārō chhē; khuśī-karū-kar rahiyā, kī ī
mine is, that thine is; merry-making let-us-live, for this

tarī-r bhāī mar-gaō, aur phir jī-āyō; khō-gaō, phiran
thy brother was-dead, and again to-life-came; was-lost, again

mil-gaō.'
is-found.'

LABĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē, dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōṛiyā-rī mã̄*, the mother of the children; *kur*ᵃmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bām*ᵃnā-dī* (for -*dē*) *ghar*, in the house of a Brāhman; *kē-dā bānā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dē*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nῖ, puttā-ṇī*, to the son (or sons); *u-ṇē putā-nē*, to her son; *puttā-ṇī chalā-gyā*, by the six sons it was gone, the six sons went away; *jē-ṇī*, by whom; *khāṇā-nū*, for eating; *dharī-ṇō̃*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yāṇī*, in the meaning of 'female.'

Note also the use of *vē* (i.e. *whē*) for 'was.'

[No. 7.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ēk	rājā	rah-vē.	U-dē	sat	lar*ᵃkē	rah-vē.	Jidu
A-certain	*king*	*there-lived.*	*Him-to*	*seven*	*sons*	*there-were.*	*When*

mah*ᵃlyā-par		charhū-gyā	bānā	phēkyā,	tō	kē-dā	tō
on(-the-terrace-of)-the-palace		*they-mounted*	*arrows*	*they-threw,*	*then*	*some-of*	*indeed*

rājā-ghar	gyā,	kē-dā	kumhārā-par	gyā,	aur	kē-dā	bānā
on-king's-house	*went,*	*some-of*	*potter('s-house)-on*	*went*	*and*	*some-of*	*arrows*

jōgyā-pai	gyā,	kē-dā	tēliyā-pai		gyā,	ēk	bām*ᵃnā-dī
jogī('s-hut)-on	*went,*	*some-of*	*oil-monger('s-house)-on*		*went,*	*one*	*Brāhman-of*

ghar	gyā,	kē-dā	kur*ᵃmī-rā	ghar	gyā,	kē-dā	vyāpārī-
on-house	*went,*	*some-of*	*Kurmī-of*	*on-house*	*went,*	*some-of*	*on-a-tradesman's-*

ghar	gyā.	Tēliyā-kā	ghar	lōṛī	hī,	u-dyā	byāw	huī-gaī ;
house	*went.*	*The-oil-monger's*	*on-house*	*a-girl*	*was,*	*her-of*	*marriage*	*became ;*

kur*ᵃmiyā-ghar	lōṛī	hī,	u-dyā	byāw	huī-gyā ;	vyāpārī-ghar
in-the-Kurmī's-house	*a-girl*	*was,*	*her-of*	*marriage*	*became ;*	*in-the-trader's-house*

lōr̄ī   hī,   u-dyā   bhī   byāw   huī-gyā;   kumārā-ghar   ēk   lōr̄ī   hī,
a-girl   was,   her-of   also   marriage   became;   in-the-potter's-house   one   girl   was,

u-dyā   bhī   byāw   huī-gyā;   bamᵃṇā-ghar   lōr̄ī   hī,   u-dyā   bhī
her-of   also   marriage   became;   in-the-Brāhmaṇ's-house   a-girl   was,   her-of   also

byāw   huī-gyā;   rājā-ghar   lōr̄ī   huī,   u-dyā   bhī   byāw
marriage   became;   in-the-king's-house   a-girl   was,   her-of   also   marriage

huī-gyā;   aur   jōgiyā   ithē   bãdᵃrī   hī,   u-dyā   bhī   byāw
became;   and   the-jōgī   near   a-female-monkey   was,   her-of   also   marriage

kītā.   Jad   lōr̄iyā-rī   mã   sattē   ghar   khāṇā-nū
was-made.   When   the-children-of   the-mother   the-seven   to-house   eating-for

gaī,   jad   u-raī   bōlī   kē,   'chhē-ṇō   tō   lōr̄iyā   byāhī,
went,   then   she   said   that,   'six-to   surely   girls   have-been-married,

ēkā   putā-ṇō   bãdᵃrī   byāhī.'   Tō   u-dē   ghar   khāṇā-nū
one   son-to   a-female-monkey   is-married.'   Then   his   in-house   eating-for

gaī.   U-dē   khāṇā-dāṇā   pakāyā.   Jad   u-raī   u-ṇē   putā-ṇē   bōlī
she-went.   Her-for   the-food   was-prepared.   Then   she   her   son-to   said

kē,   'tērī   ōrat   kitthī?'   Jadū   ū   lēṇā-nū   gyā.   Bãdᵃrī-nū
that,   'thy   wife   where-is?'   Then   he   bringing-for   went.   The-female-monkey-to

kandhē-par   dharī-ṇō   āyā.   Bãdᵃrī   yāṇī   khōlī
shoulder-on   taken-having   he-came.   The-female-monkey   female   outer-covering

utār-nitī   aṇ   asal   parī   nikᵃlī-āī.   Phir   wō   dōṇū   bhēryā   baithī-kē
took-off   and   a-real   fairy   came-out.   Then   they   both   together   sat-having

sāsū-nuwã   khāṇā   khāyā.   Jadī   wō   uṭhī   ghar   gaī,   jadī
mother-in-law-with   food   ate.   When   she   arising   house   went,   then

wō   bōlī   kē,   'chhē   putē-nī   ōratẽ   ãyī-thīyã,   u-ṇē   khāṇā-dāṇā   achchhā
she   said   that,   'six   sons-of   wives   have-come,   by-them   food-etc.   good

nahī̃   pakāyā,   aru   wō   ēkā   putā-dī   ōrat   khāṇā-dāṇā   asal   pakāyā.'
not   was-cooked,   and   that   one   son-of   wife   food   excellent   prepared.'

Phir   u-dē   pās   mahal   bãdhᵃwāyā,   aur   chhē   putā-ṇī   dōyā   dēś
Then   her-of   near   a-palace   was-built,   and   the-six   sons-by   another   country

chalā-gyā.   Jē-ṇī   yē   bãdᵃrī   byāhī,   jēṛiyē   tō
it-was-gone.   Whom-by   this   female-monkey   had-married,   by-her   indeed

mahal   bãdhāī   kē   uthē   rahīyā.   Bãdᵃrīyā-dī   asal   parī
a-palace   was-got-built   and   there   they-lived.   The-female-monkey-of   a-real   fairy

huī-gī,   aṇ   takᵃdīṇ   nikaṇᵃlī.
became,   and   fate   resulted.

FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's house, of another on a potter's, of another on an ascetic's, of another on an oil-monger's, of another on a

Brahman's, of another on a Kurmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmī's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattīsgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sãbhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dīhũ*, I shall give, and *vīhai* (for *whaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ēk bahāg kōī jhādī-mē̃ paṛō sūtō rahē. Ēkāēk khūb
A *tiger* *a-certain* *forest-in* *fallen* *asleep* *was.* *Suddenly* *many*

undar ap'nō daurā-sē nikal-paṛō. Wō-rī ātē-sē bahāg
mice *their-own* *hole-from* *emerged.* *Them-of* *sound-from* *the-tiger*

chamak-gau, wajī wō-rā pañjā ēk undar-par paṛ-gau. Rīsē-sē
started-up, *and* *his-of* *paw* *one* *mouse-on* *fell.* *Anger-from*

ā-thānīn bahāg-nē wō-nē undar-kō mārē-nē man lagō-thō.
come-having *the-tiger-by* *that-to* *mouse-to* *killing-for* *mind* *fixed-was.*

Undarā-nē arjī kīdō ka, 'āp ap'nī wajī mārō-
The-mouse-by *petition* *was-made* *that,* '*Your-Honour* *your-own* *and* *of-me-*

sāmū dēkh, mārī mārē-sē āp-rā kētarī-k baṛāī vīhai ?'
before *look,* *my* *killing-from* *Your-Honour-to* *how-much* *greatness* *will-be ?*

Ī sāmar-thānīn bahāg undarā-nē chhōṛ-dīnō. Undarā-nē kauh,
This *heard-having* *the-tiger* *the-mouse-to* *released.* *The-mouse-by* *it-was-said,*

'dhan mārī bhāg, dēkh-thānī chhōṛ-dīnō. Kōī dinē-par āpē-rā
'*blessed* *my* *luck,* *seen-having* *I-was-released.* *Some* *day-on* *Your-Honour-of*

ī dayā-rā bad'lā dīhũ.' Ī sāmar-thānīn bahāg hāsō,
this *mercy-of* *return* *I-will-give.'* *This* *heard-having* *the-tiger* *laughed,*

wajī jhādī-mē̃ dagar gau. Kōī din pachhē ū jhāṛī-mōh
and *the-forest-in* *way* *went.* *Some* *days* *afterwards* *that* *forest-in*

rahē-wāṛō-nē phā̃dō lagāu-thānīn bahāg-nē phā̃dāyō. Kuṅkar-kē warī
the-dwellers-by *a-noose* *fixed-having* *the-tiger* *noosed.* *Because-that* *he*

bar'dē-nē karāī-karāī mār-nāg'tō-tō. Bahāg phā̃dā-sō
the-cattle *when-when (i.e., now-and-then)* *killing-was.* *The-tiger* *the-noose-from*

nikaṛē   wāstē   khūb   chāhō,   tō   kō-nī   nikaṛ   sakō,   waji   wō
getting-out   *for*   *much*   *wished,*   *but*   *at-all-not*   *get-out*   *could,*   *and*   *he*

dukhē-r   mārī   garaj⁺nē   lāgō.   Ū-j   undar   jō-kō   bahāg   chhōṛ-dīnō-tō
grief-of   *dying*   *to-roar*   *began.*   *That-very*   *mouse*   *whom*   *the-tiger*   *released-had*

ū   garaj-nē   sāmar-thānīn,   ‘ū   mārō   up⁺kār   karō-wāṛō,’   wā-rī   bōlī
that   *roar*   *heard-having,*   ‘that*   *my*   *benefit*   *doer,’*   *him-of*   *voice*

balakh-līdō,   waji   dhūḍh⁺tō   dhūḍh⁺tō   watē   ān-pahūchō   jatē   bahāg   phādō
recognized,   *and*   *seeking*   *seeking*   *there*   *arrived*   *where*   *the-tiger*   *noosed*

paṛō-tō.   Ū   wa-rī   chakhērī   dātē-sō   phãdē-nē   katar-nākhō,   bahāg-nē
fallen-was.   *He*   *him-of*   *pointed*   *teeth-with*   *the-noose,*   *cut,*   *the-tiger*

chhōṛ-līdō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, ‘ let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature ? ’ Then the tiger relented and let him go, and the mouse said, ‘ bless my luck ! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.’ When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Labhānī of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khērī. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur : —

As in Northern Gujarat, a cerebral *ḷ* is represented by *r*. Thus, *kāḷ*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property ; genitive *mālē-rō* : *mulk*, a country ; locative, *mulkē-rē-māĩ*, in a country : *bāt*, a thing : *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē* ; dative-accusative, *rē*, as in *gāorā-rē*, to a man ; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōkᵃrē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māĩ*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māĩ*, in a country.

The word for ' two ' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahĩ* or *manēhē*, is ' to me.' The word for ' he ' is *ū* or *wōhō*. ' One's own ' is *ap-rō*. *Ap* is also used to mean ' we,' including the person addressed. Its genitive is then *ap-rō*, and its dative *ap-rē*.

The Present tense of the Verb Substantive is conjugated as follows :—

	Sing.	Plur.
1	*chhũ* or *chhē*	*chhã* or *chhē*.
2	*chhē*	*chhō* or *chhē*.
3	*chhē*	*chhē, chhaĩ*.

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvī *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstanī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhaḍā-tī*, having left ; *kar-thīn*, having done ; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ēk	gāorā-rē	dī	biṭṭā	thē.	Unhō-mãĩ-sē	lōharªkā-nē
One	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger-by*

bāū-sē	kahō,	'āi	bāhu,	manahĩ	jō	mālē-rō	bãṭō
the-father-to	*it-was-said,*	'O	*father,*	*to-me*	*what*	*property-of*	*share*

poḥõchē-chhē,	manēhē	dē.'	Jadhē	ū-nō	māl	bãṭ
arrives,	*to-me*	*give.'*	*Then*	*him-of*	*the-property*	*having-divided*

dīnō.	Aur	thōrā	dinō	pichhē	lōharªkā	biṭṭā-nē	jamā
was-given.	*And*	*a-few*	*days*	*afterwards*	*the-younger*	*son-by*	*collection*

kar-thīn,	ēk	durē-rē	mulkē-mãĩ	safar	kīdhō,	aur
made-having,	*a*	*distance-of*	*country-in*	*journey*	*was-made,*	*and*

uṭhē	ap-rō	māl	badmāsī-mẽ	khō-dīnō.	Aur.	jadhē	sārō
there	*his-own*	*property*	*misconduct-in*	*was-lost.*	*And*	*when*	*all*

kharach	kar-dīnō,	jadhē	wōhō	mulkē-rē-mãĩ	bārō	kār
expended	*was-made,*	*then*	*that*	*country-of-in*	*a-great*	*famine*

pārō.	Aur	ū	jadhē	kaṅgāl	hō-gayō, .	aur	ū-rē	pās
fell.	*And*	*he*	*when*	*needy*	*became,*	*and*	*him-of*	*near*

kãĩ	bhī	nā	rahō,	jad	ū	ēk	kōrē-rē	dhãĩ
anything	*even*	*not*	*remained,*	*then*	˙*he*	*a*	*landlord-of*	*near*

jā	lagō.	Woh	kōr	apªrā	khētõ-mãĩ
having-gone	*attached-himself.*	*That*	*landlord*	*his-own*	*fields-in*

sūr	chugāwā	bhējō,	aur	ū-nē	yeh	bātē-rē	chahªnā
swine	*to-feed*	*sent,*	*and*	*him-by*	*this*	*thing-for*	*wish*

thī	kē	un	chuḍāũ-sē	jinhõ-nē	sūr	khātē-thē	ap-rō
was	*that*	*those*	*husks-with*	*which*	*the-swine*	*eating-were*	*his-own*

pēṭ	bharē,	par	wॗoh	chhōrā-nē	kōī	nā	dētō-thō.
belly	*he-may-fill,*	*but*	*that*	*boy-to*	*any-one*	*not*	*giving-was.*

Jadhē	hōsh-mãĩ	ā-thin	kahō	kē,	'mhārē	bāū-re
Then	*senses-in*	*come-having*	*it-was-said*	*that,*	' *my*	*father-to*

kitªrā	mehentiyõ-rē	bāṭī	thī,	aur	maĩ	bhūkō	marū-chhū.
how-many	*servants-to*	*bread*	*was,*	*and*	*I*	*hungry*	*dying-am.*

Maĩ	uṭh-thīn	ap-rē	bāū	dhãĩ	jāū-chhū,	aur	uṭhē
I	*arisen-having*	*my-own*	*father*	*near*	*going-am,*	*and*	˙*there*

kēhū̃,   "rē   bāhu,   maĩ   thārō   aur   āsmānē-rō   burō   kīdhō-chhē,·
I-say,   " *O*   *father,*   *by-me*   *thy*   *and*   *Heaven-of*   *evil*   *done-is,*

aur   abhī   yeh   māfik   kō-nī   kē   thārō   biṭṭā   kehᵃlāū̃.
and   *now*   *this*   *like*   *at-all-not*   *that*   *thy*   *son*   *I-may-be-called.*

Manahĩ   ap-rē   mehentī-rē   wāgar   banā."'   Jadhē   ū   ap-rē
Me   *thine-own*   *servant-of*   *like*   *make."'*   *Then*   *he*   *his-own*

bāu-rē   dhã̄i   chāl   lāyō,   aur   ū   abhī   dūr   thō,   jadhē
father-of   *near*   *step*   *brought,*   *and*   *he*   *yet*   *far*   *was,*   *then*

ū-rē   dēkhīn   ū   bāu-rē   taras   āyō,   aur   dauṛ-thīn
him-to   *having-seen*   *that*   *father-to*   *compassion*   *came,*   *and*   *run-having*

gōdī-mã̄i   lē-līdhō,   aur   barō   pyār   kīdhō.   Chhōrā-nē
lap-in   *he-was-taken,*   *and*   *much*   *love*   *was-made.*   *The-son-by*

bāu-rē   kahō   kē,   'rē   bāhu,   maĩ   thārō   aur
the-father-to   *it-was-said*   *that,*   ' *O*   *father,*   *by-me*   *thy*   *and*

āsmānē-rō   burō   kīdhō-chhē,   aur   abhī   yeh   māfik   kō-nī
Heaven-of   *evil*   *done-is,*   *and*   *now*   *this*   *like*   *at-all-not*

kē   thārō   biṭṭā   kehᵃlāū̃.'   Bāu-nē   ap-rē   nōkᵃrō-sē
that   *thy*   *son*   *I-may-be-called.'*   *The-father-by*   *his-own*   *servants-to*

kahō   kē,   'āchhā-sē   āchhō   lattō   kāḍh-lāō,   aur   wōhē
it-was-said   *that,*   ' *good-than*   *good*   *robe*   *out-bring,*   *and*   *him*

pērā-dēō;   auṛ   woh-rē   hātē-rē-mã̄i   guṇṭhī,   aur   pagã̄-mã̄i   jūtā
clothe ;   *and*   *him-of*   *hand-of-in*   *a-ring,*   *and*   *feet-in*   *shoes*

pērāō;   aur   ham   khāwã̄   aur   khushī   manāwã̄ ;   kāīk-rē
put-on ;   *and*   *we*   *may-eat*   *and*   *happiness*   *may-celebrate ;*   *because*

mhārō   chhōrō   marō-thō,·   abē   jī-gayō ;   herāy-gayō-thō,   abē
my   *son*   *dead-was,*   *now*   *became-alive ;*   *lost-gone-was,*   *now*

pā-gayō-chhē.'   Jadhē   wō   khushī   karē   lāgē.
got-gone-is.'   *Then*   *they*   *happiness*   *to-do*   *began.*

Ū-rō   mōṭō   biṭṭā   khētē-mã̄i   thō.   Jadhē   gharē-rē
Him-of   *the-great*   *son*   *the-field-in*   *was.*   *When*   *house-of*

dhã̄i   āyō   gāyē-rī   aur   nāchē-rī   āwāz   sunī.   Jadhē
near   *he-came*   *singing-of*   *and*   *dancing-of*   *noise*   *was-heard.*   *Then*

ēk   nōkᵃrē-nē   balā-thīn   pūchhō   kē,   'ēi   kāē   karē-chhē ?'
a   *servant-to*   *called-having*   *it-was-asked*   *that,*   ' *this*   *what*   *doing-are ?'*

Uh   ū-nē   kahō   kē,   'thārō   bhaiyā   āyō-chhē,   aur
By-him   *him-to*   *it-was-said*   *that,*   ' *thy*   *brother*   *come-is,*   *and*

thārē   bāu   barī   khātar   kīdhī-chhē,   ēhē   wāstē   kē
thy   *father-(by)*   *a-great*   *feast*   *made-is,*   *this*   *for*   *that*

wōhō   wōhō-nē   rājī   khushī   pāyō-chhē.'   Ū   gusē   hō-thīn
he   *him-by*   *well*   *happy*   *found-is.'*   *He*   *angry*   *become-having*

apᵃrē   man-mē   chāhō   kē,   maĩ   nā   jāū̃ ?   Jadhē   ū-rē
his-own   *mind-in*   *wished*   *that,* ·   *within*   *not*   *I-go ?*   *Then*   *him-of*

bāū   ā-thīn   uhē   manāyō.   Ŭ   apᵃrē
the-father-(by)   come-having   to-him   it-was-remonstrated.   He   his-own

bāū-rē   kahō,   'dēkh,   atᵃrā   barᵃsõ-sē   maĩ   thārī   sēwā
father-to   said,   'see,   so-many   years-from   I   thy   service

karū-chhũ ;   kadhō   thārō   hukum   anārōkārī   nā   kīdhō,
doing-am ;   ever-even   thy   order   disobedience   not   was-done,

eh   tẽ   kadhī   ēk   bakᵃrī-rō   bachchā   nā   dīyō   kē
but   by-thee   ever   a   goat-of   young-one   not   was-given   that

maĩ   apᵃrē   milēwālõ-rē   sāth   khushī   karũ.   Aur   jadhē
I   my-own   friends-of   with   happiness   may-make.   And   when

yē   thārō   bittā   āyō,   jin   thārō   māl   kãchăniyã̃-mãĩ
this   thy   son   came,   by-whom   thy   property   harlots-in

uḍā-dīnō-chhē,   tō   ū-rē   wāstē   barī   khātar   kīdhī-chhē.'
wasted-is,   by-thee   him-of   for   a-great   feast   made-is.'

Ŭ-rē   bāū   kahō   kē,   'tū   tō   mhārē   dhãĩ
Him-of   father(-by)   it-was-said   that,   'thou   verily   of-me   near

sadē   rahō-chhē,   aur   jō   kãĩ   mhārō   chhē   ōhī   hajāē
always   remaining-art,   and   what   ever   mine   is   that   all

thārō   chhē.   Par   khushī   manānō   aur   khushī   hōnō
thine   is.   But   happiness   to-celebrate   and   happy   to-become

chāhō-thō,   kahē-k   ēhē   thārō   bhaiyā   marō-thō,   sō   jī-
proper-was,   because-that   this   thy   brother   dead-was,   he   alive-

gayō-chhē ;   khōyō-thō,   sō   mil-gayō-chhē.'
gone-is ;   lost-was,   he   found-gone-is.'

INDO-ARYAN FAMILY.　　　　Central Group.

BANJĀRĪ.

(District Saharanpur.)

Specimen II.

Maĩ	das	baras	lag	reāsat	Nāhanē-maĩ	nōk'rī	kīdhī.	Aur	abhī
By-me	*ten*	*years*	*for*	*state*	*Nāhan-in*	*service*	*was-done.*	*And*	*now*

ēk	bar'sē-sē	nōk'rī	chhaḍā-tī	ap'nē	ghar	ā-gayō-chhē.	Uṭhē-rē
one	*year-from*	*service*	*abandoned-having*	*my-own*	*house*	*come-am.*	*There-to*

haẉā	bōhat	āchhī	chhē,	par	hamārē	dēsē-rē	ād'miyõ-rō	uṭhē	jī
climate	*very*	*good*	*is,*	*but*	*our*	*country-of*	*men-of*	*there*	*mind*

kō-nī	lāgē-chhē,	kāhē-k	uṭhē-rē	kōr	apār	chhaĩ,	aur	un
at-all-not	*engages,*	*because-that*	*there-to*	*blind*	*beyond-limit*	*are,*	*and*	*those*

pahāriyõ-rē	bōlī	āp-rē	samajh	kō-nī	jāvē.	Par	dus'rē	pahārī
mountaineers-to	*speech*	*us-to*	*understood*	*at-all-not*	*goes.*	*But*	*other*	*hill*

Rājõ-sē	Nāhānē	Rājā-rī	taiyat	ap'rī	jubān	sāwārē	khātar
Rājās-than	*Nāhan*	*Rājā-of*	*subjects*	*their-own*	*tongue*	*polishing*	*for*

parē-rē	bōhat	kōsis	kar-rahē-chhē.	Aur	Rājā-rē	dilē-maĩ	bhī	ēhā-j
reading-for	*much*	*effort*	*making-is.*	*And*	*Rājā-of*	*mind-in*	*also*	*this-very*

bāt	hō-rahī-chhē	kē,	'mhārē	mulkē-rē	ād'mī	parẽ	aur	ap'rī
thing	*occurring-is*	*that,*	*'my*	*country-in-of*	*men*	*may-read*	*and*	*their-own*

jubān	sāwārē.'	Ēhī-j	khātar	jagā-jagā	madar'sā	kāyam
language	*may-improve.'*	*This-very*	*for*	*place-place*	*schools*	*established*

kar-rakhē-chhē.	Ēhē	hamārē	dēsē-rī	jubān	un	gōārā	barī	dērē
making-he-is.	*And*	*our*	*country-of*	*language*	*those*	*men*	*great*	*by-delay*

sam'jhē	pāvē-chhē.	Par	ham	yakīn	karā-chhē	kē,	jabē	wōhō
to-understand	*getting-are.*	*But*	*we*	*certain*	*making-are*	*that,*	*when*	*that*

Rājā-rī	kōsis	jubān	sāwārē-rē	hō-rahī-chhē,	jaldīha-j	unō-rī
Rājā-of	*effort*	*language*	*improving-for*	*being-made-is,*	*quickly-verily*	*their*

jubān	sāwar	jāēgī.
tongue	*improved*	*will-go.*

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,— 'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaĩ*, thou.

[No. II.]

INDO-ARYAN FAMILY.　　　CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT KHĒRĪ.)

Dī	bhāī	gharē-māँ	takrār	karē-chhē.	Larāī	bakhērā-tah
Two	*brothers*	*the-house-in*	*dispute*	*making-were.*	*Quarrel*	*dispute-from*
apᵃrē	mālē	pāchhō		karē-chhē.	Aki	bhāī	kahō,	' thaĩ
their-own	*property*	*after*		*doing-they-were.*	*One*	*brother*	*said,*	' *thou*
niyārō	kar-dē.	Chār	pañch	bulāī,	sō	usō-usō
divided	*make.*	*Four*	*arbitrators*	*having-called,*	*that*	*half-and-half*
bāँṭ-dē,	man	chāhō	mālō	khāũ	chāhō	uṛāũ
dividing-having-given,	*I*	*whether*	*the-property*	*eat*	*or-whether*	*I-squander*
tū-sē	kōhai	jarū	nahĩ	chhē.'		
thee-with	*any*	*concern*	*not*	*is.'*		

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, ' let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKERĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT.   (DISTRICT JHANSI.)

SPECIMEN I.

Ěk   janē-rē   dī   chhōrā   hatē.   Ō-rō   chhōṭō   chhōrō   apʰnē   bāpē-sū
One   man-to   two   sons   were.   His   younger   son   his-own   father-to

kaī,   'Ě   daddā,   ō   dhanē-mē-sū   jō   mārē   haĩsā-ma   baiṭhē,
said,   'O   father,   that   property-in-from   which   my   share-in   may-be-set,

sō   dē-dai.'   Tab   bē   dhan   bãṭ   dinō.   Bahut   dinā   nēī   huē
that   give-away.'   Then   he   property   dividing   gave.   Many   days   not   became

chhōṭō   chhōrō   sab   kuchh   lē-kē   parʰdēsē-ma   chalō-gaō,   ōr
the-younger   son   all   things   collecting   a-foreign-country-into   went-away,   and

ūtē   luchʰpanē-ma   sabʰrō   dhan   uṛā-dinō.   Jab   bē   sabʰrō   dhan
there   evil-conduct-in   all   fortune   wasted-away.   When   he   all   fortune

ūṛā-dinō,   tab   ū   dēsē-ma   barō   kāl   paṛō.   Ab   ū   kaṅgāl
had-wasted,   then   that   country-in   great   famine   fell.   Now   he   indigent

hō-gaō,   aur   ūtē-rē   rahaïyō̃-ma   ēkē-rē   atē   rayē   lāgō;   jō
became,   and   that-place-of   inhabitants-in   one-of   near   to-live   began;   who

ō-nē   sūar   charāi-nē   pahūchā-dinō.   Aur   jūn-sō[1]   bhūs   sūar   khātē-
him   swine   feeding-for   sent-away.   And   which   husks   the-swine   used-to-

tē   āpʰnī   khusī-sū   ū   bhūs   khāē   chātō-tō.   Kēi-nē
eat   his-own   pleasure-with   those   husks   to-eat   wishing-he-was.   Anybody-by

nēī   dinō.
not   was-given.

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[1] *Jūn-sō* = Hindōstānī *jaun-sā*.

[No. 13.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT.   (DISTRICT JHANSI.)

SPECIMEN II.

Ēk rājā̃-rī ēk sundar chhōrī hatī. Ō-rē gurūẽ ū
A king-of a beautiful daughter was. By-his religious-guide that

bēṭī-rē lānē ap°nē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to

kaī ki, 'tārī bēṭī-nē kaj lag-gaī.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king

hāt jōr-kẽ gurū-rē ā̃gẽ ṭhāṛō-huō, aur kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said

ki, 'mārī bēṭī-rī kaj kā̃ī tarē chhuṭē ?' Tō
that, 'my daughter-of ill-omen what in-way may-leave ?' Then

gurūẽ kaī ki, 'rājā, tũ ēk chand°nē-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of

kaṭh°rā banā, aur ū-ma ī bēṭī-nē baiṭhār-kẽ samundarē-ma
box make, and that-in this daughter making-to-sit the-sea-in

bōā-dai.' Rājā bē tarẽ karō. Āp°nē bēṭī-nē
make-to-float-away.' The-king that very-way-in did. His-own daughter

kaṭh°rā-ma baiṭhār-kẽ samundarē-ma bōā-dīnī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now

ō-rō guār bēāōtā sikār khēl°tō-tō, sō ū kaṭh°rā dēkhō. Āp°nē
her man wedded hunting playing-was, that he the-box saw. His-own

sãgatī-nē kaī ki, 'ē-nē pak°ṛō.' Sō baĩ samundarē-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into

kũd-paṛē aur jhaṭ kaṭh°rā-nē pakaṛ-līnō ; aur ō-nē pārē-pa lē-āyē.
jumped and at-once the-box took-hold-of ; and it beach-on brought.

Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭī hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when

āp°nē guārē-nē dēkhō, sō āp°nō mõh ḍhāk-līnō. Bēṭī-nē
her-own husband saw, then her-own face covered. The-girl-to

guār kaihē-chhē ki, 'tũ, kasē āī ?' Baĩ kaī ki,
the-husband says that, 'thou, how came ?' By-her it-was-said that,

'mārē bāpe-rē gurū hatō. Ū bāpē-nē kaī-kẽ ma-nē
'my father-of religious-guide was. He the-father-to saying me

. kaṛ⁽ᵃ⁾wāō.   Gurūē   manē-ma   mō-seī   pāp   bichārō.
got-turned-out.   *By-the-religious-guide*   *mind-in*   *me-towards*   *sin*   *was-thought.*

Yē   chhī   bāt,   aur   kāī   nēī   chhē.'   Ō-rē   guārē
This   *was*   *the-case,*   *other*   *anything*   *not*   *is.'*   *By-her*   *husband*

kaī   ki,   'gharē   chal.'   Baī   kaī   ki,   'maī   aisē
it-was-said   *that,*   *' home*   *come.'*   *By-her*   *it-was-said*   *that,*   *' I*   *in-this-way*

chalū   ki   ḍāgē-rō   bandarō   ēk   lā-kē   eh-ma   bēṛ-dēō,   aur   kaṭh⁽ᵃ⁾rā
may-come   *that*   *forest-of*   *monkey*   *one*   *bringing*   *this-in*   *shut-up,*   *and*   *the-box*

bōā-dēō.   Tab   maī   gharē-rē   chali-jāū.'   Ō-rē   guārē
cause-to-float-away.   *Then*   *I*   *house-to*   *I-will-come.'*   *By-her*   *man*

jasī-j   karī.
so-even   *it-was-done.*

Gurū-rō   samundarē-rī   ṭāpū-pa   ghar   hatō.   Sō
The-religious-guide-of   *the-sea-of*   *island-on*   *a-house*   *was.*   *So*

āp⁽ᵃ⁾nē   chēlō-nē   kaī   ki,   ' kaṭh⁽ᵃ⁾rā-nē   pak⁽ᵃ⁾ṛō.'   Ū
his-own   *disciples-to*   *it-was-said*   *that,*   *' the-box*   *take-hold-of.'*   *They*

samundarē-ma   kūd-paṛē,   aur   kaṭh⁽ᵃ⁾rā-nē   pakaṛ-līnō.
the-sea-into   *jumped,*   *and*   *the-box*   *they-caught.*

Gurūē   ō-nē   āp⁽ᵃ⁾nē   gharē-ma   ḍharā-dīnō,
By-the-religious-guide   *it-for*   *his-own*   *house-in*   *it-was-caused-to-be-placed,*

aur   chēlō-nē   kaī   ki,   'āj   khūb   bhajan   karēnē,   aur
and   *the-disciples-to*   *it-was-said*   *that*   *'to-day*   *well*   *hymns*   *make,*   *and*

jō   ham   bolāmā,   tō   bolēnē   naī.'   Ab   chēlā   bhajan   karē
if   *I*   *may-call,*   *then*   *speak*   *do-not.'*   *Now*   *the-disciples*   *hymns*   *to-make*

lagē,   ādē-rātē-pa   gurūē   ū   k⁽ᵃ⁾ṭh⁽ᵃ⁾rā   baṛī   khusī-sēī
began,   *mid-night-at*   *by-the-religious-guide*   *that*   *box*   *great*   *pleasure-with*

khōlō.   Sō   band⁽ᵃ⁾rā   nik⁽ᵃ⁾ṛō   aur   gurū-sū   gaṛē-sū
was-opened.   *So*   *the-monkey*   *came-out*   *and*   *the-religious-guide-with*   *neck-by*

lag-gaō,   aur   chīt-khāō.   Sō   gurū   mar-gaō.   Jab
he-caught,   *and*   *tore-it-open.*   *So*   *the-religious-guide*   *died.*   *When*

gurū   nēī   uṭhē-chhē,   sō   chēlōē   kēwāṛē-rī   sandē-ma
the-religious-guide   *not*   *rises,*   *then*   *by-the-disciples*   *the-door-of*   *hole-in*

hō-kē   dēkhō;   gurū   marō-paṛō.   Sō   kēwāṛ
through   *it-was-seen;*   *the-religious-guide*   *dead-was-lying.*   *So*   *the-door*

kholē,   aur   band⁽ᵃ⁾rō   bhāg-gaō.   Aur   chēlōē   kaī,
they-opened,   *and*   *the-monkey*   *ran-away.*   *And*   *by-the-disciples*   *it-was-said,*

' jēiē   mārē   gurū-nē   mār-nākho.'
' in-this-very-way   *our*   *religious-guide-to*   *it-was-killed.'*

ŚIKSHĀ.

MORAL.

Jō   jasī   karanī   karē,   jō   jasī   phala   pāe.
Who   as   action   does,   he   so   fruit   obtains.

Sundari   baiṭhī   apanē   gharē,   bābā-nē   bandara   khāe.
The-fair-one   sat   in-her-own   in-house,   the-holy-man-to   the-monkey   eats.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labānᵃkī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgṛī of north-west Rajputana, than the half Mārwāṛī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgṛī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *khũ̃* becomes *gũ̃*; the ablative postposition *tī* becomes *dī*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōṛō*, a horse, oblique form *ghōṛā*. There is the usual locative in *ē*, as in *ghōṛē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *khõ̃*, *gũ̃*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nũ̃* (Panjābī).

Ablative, *dī*, *san*, *kōlõ̃* (from-near). Genitive, *gō* (Bāgṛī), *rō* (Mārwāṛī), *kā* (Hindōstānī). Locative, *mã̃*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jin-rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *chillaṛ-nē kaṛē*, with the husks. *Rā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ãkhan-mã̃*, in eyes; *gōḍan-mã̃*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative :—

Maĩ, I, by me; *mhārō*, my; *mũ-khõ̃*, to me; *ham*, we, by us; *hamārō*, our.

Tũ̃ or *thũ̃*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thuārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *woh*, oblique singular *ū*, nom. pl. *vē* or *veh*; oblique plural *ũ̃* or *un*. We have also forms like *unhã̃ ghar-mã̃*, in that house; *unã̃ mulk-mã̃*, in that country.

Yeh or *yoh*, is 'this'; *ī-gē* (accusative), it; *ī-gō*, of this one; *inhã̃ ghōṛā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kaun*, *kēhᵃrō*, who? *kū-gō*, whose? *kā*, *kā-ē*, what? *kitᵃnā-k* (with Rājasthānī pleonastic *k*), how many?

Ghar-gō, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap°nā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	ŏ̃, ā̃, āũ̃	ā̃.
2.	ē, ĭ	ā̃, ō.
3.	ē	ā̃, ē.

The following forms are also used :—

	Sing.	Plur.
1.	*haigŏ̃, chhaigŏ̃*	*haigā̃, chhaigā̃.*
2.	*haigŏ̃, chhaigŏ̃*	*haigā̃, chhaigā̃.*
3.	*haigō, chhaigō*	*haigā̃, chhaigā̃.*

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in ā̃.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēgō-dō*, or *chhēgō-dō*. The masculine plural is *dā*, *hēgā-dā*, or *chhēgā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

	Sing.	Plur.
1.	*mārũ̃*	*mārā̃.*
2.	*mārũ̃*	*mārē.*
3.	*mārē*	*mārē.*

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maĩ mārũ̃-āũ̃*, I am striking. Similarly we have an Imperfect *khāvē-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

	Sing.	Plur.
1.	*mārūs.*	*mār°sā̃.*
2.	*māras̀.*	*mār°sō.*
3.	*mār°sĭ.*	*mār°san, mār°sē̃.*

• There is a future passive participle in *bō*, which can also be used for the future, as in *kar⁰bō*, it is to be done, *i.e.*, (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *li-ās*, bring, with the Rājasthānī pleonastic *s*; *khāje̱*, eat; *hōje̱*, become; *chāl⁰jē̱*, go.

It seems that the syllable *gō* (feminine *gī*) may be added to all these forms without affecting the sense. Thus, *āve̱-gō*, it may come; *chāhi̱-gō*, it is proper; *chāl⁰je̱-gī*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-ne̱ māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā̃*, for *aiō-ā̃*, I have come.

Kar⁰nō, to do, makes its past participle *kiō* or *kīnō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār⁰tō*, striking; the infinitive, *mār⁰nō*, to strike; and the conjunctive participle, *mār*, *mār-ge̱*, or *mār-ke̱*, having struck.

In *khawāṛiō*, caused to feed, we have a causal verb formed by suffixing *āṛ*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.   CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

SPECIMEN I.

Ēk bandā-gā dō chhōrā dā. Ū̃-ge̱-mā̃-dī nānā-ne̱ bāpū-gū̃
One man-of two sons were. Them-of-in-from the-younger-by father-to

kiō, 'bāpū, jō ghar-gō sbāb ē, ī-ge̱-mā̃-dī jō mū-khō̃
it-was-said 'father, what my property is, this-of-in-from what me-to

hissō āve̱-gō, woh dē-thāō.' Te un-rē ū-khō̃ sārō sbāb
share may-come, that give-away.' And him-by him-to whole property

wāṭ dīnō. Dhēr-sārā din nahī̃ dā guj⁰rēyā, nānā
having-divided was-given. Many days not were passed, the-younger

chhōrā-ne̱ sab-kaū̃ katṭhō kar-liyō, te dūr mul⁰k-mā̃ tur-giyō.
son-by all-everything together was-made, and far country-in he-went-away.

Ūchhē un-rē jā-ke̱ sārō māl luch-panā-mā̃ ujār-dīnō.
There him-by gone-having the-whole property debauchery-in was-wasted-away.

Tave̱ un-rē sārō māl kharch kar-dīnō. Unā̃ mulk-mā̃
When him-by the-whole property spent was-made. That country-in

2 Q 2

baṛō kāl par-gayō. Tavē ū-khõ lōṛh paṛan lagī. Woh unā̃
a-great famine fell. Then him-to want to-fall began. He that

mulᵃk-mã̄ ēk gauṛā-ālā-kaṛē rah-pariō, te un-rē ū-khõ ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own

pailī-mã̄ sūr charāwan wāstē tōriyō: te un-rē āp-hī ũ
field-in swine grazing for it-was-sent: and him-by himself those

chhillaṛ-nē kaṛē ghar-gō pēṭ bhar-līnō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,

kōī-nē ū-khõ khā-n diyō. Tavē ū-khõ akal āī, un-rē
any-one-by him-to anything-not was-given. Then him-to senses came, him-by

kiō, 'mhārā bāpū-gā kitᵃnā-hī mānas kaul khāvē, te
it-was-said, 'my father-of many-even servants loaves eat, and

un-kē-dī kitᵃnō-hī waḍh-rahē, te maĩ ihā̃ bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry

pariō marū̃-õ. Maĩ ihā̃-dī uṭhūs, te ghar-gā bāpū ḍhāī
fallen dying-am. I here-from will-arise, and my-own father near

jāūs, te ū-khõ kahūs, "bāpū, maĩ Parᵃmēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,

te thārō vī pāp kiō; maĩ thārō chhōrō kahāwan jōgō nāhĩ
and thy even sin was-done; I thy son to-be-called worthy not

rihō; mū-khõ ghar-gā kāmā sāṛᵃkhō jān."' Te woh uṭhiō,
remained; me-to your-own servant like think."' And he arose,

ghar-gā bāpū kōl giō, par tavē woh baṛī dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by

ū-khõ dēkh-līnō, te ū-khõ tars āiō ar woh dauṛiō, ū-khõ
him-to it-was-seen, and him-to compassion came and he ran, him-to

galā-kaṛē lā-līnō, te ū-khõ chumiō. Te chhōrē-nē ū-khõ
neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to

kiō, 'bāpū, maĩ Parᵃmēsar-gō pāp kīnō, te thārī ā̃khan-mã̄
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in

gunāh kīnō, maĩ thārō chhōrō kahāwan jōgō nāhĩ rihō.'
sin was-done, I thy son to-be-called worthy not remained.'

Par bāpū-nē ghar-gā mānas-nũ kiō, 'barā changā tūkᵃṛā
But father-by his-own servants-to it-was-said, 'very good clothes

kāḍh li-ās, te ū-khõ bharāō; te ī-gā hāth-mã̄ chhallō
taking-out bring, and him-to put-on; and this-one-of hand-in ring

bharāō, te ī-gā gōḍan-mã̄ palmī bharāō; te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and

rāzī hōjē, kyõ-jē yoh mhārō chhōrō mar-giyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh   jī-pariō-ē;   yoh khaṛiō-giō-dō,   te   mil-pariō-ē.'   Te   khushī
he   alive-become-is;   he   lost-gone-was, and found-become-is.' And [happiness
karan   lagē.
to-do   they-began.

Te   ū-gō   mōṭō   chhōrō   pailī-mã   dō.   Tavē   woh   āiō   te   ghar-gē
And   his   elder   son   field-in   was.   When   he   came and house-of
jōlē   āiō,   un-rē   wāj°tā   te   nāch°tā   suniō.   Te   un-rē   ghar-gā
near   came,   him-by   music   and   dancing   was-heard.   And him-by   his-own
mānas-nē-mã-dī   ēk-gū   hãk   mārī   te   puchhiō,   'yoh   kā
labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what
ban-riō-hōiō?'   Te   un-rē   ū-khõ   kiō,   'thārō   bhāū   āiō-ē,   te
going-on-is?'   And him-by   him-to   it-was-said, 'thy   brother come-is, and
thārā   bāpū-nē   kaul   dīnō-ē,   kyõ-jū   chhōrō   ū-gō   sukh-kaṛē
thy father-by bread given-is, because-that the-son him-of happiness-with
ā-giō-ē.'   Te   woh   ghussā   hōiō,   te   ghar-mã   nāhĩ   jāwā-dō.
come-is.' And   he   angry   became, and house-in   not   going-was.
In-rē   wāstē   bāpū   bāh°r   āiō,   te   ū-khõ   tar°lō-kiō.   Te
This-of for   father outside came, and him-to entreaty-was-made. And
un-rē   jawāb   dē-kē   ghar-gā   bāpū-gũ   kiō,   'it°nā
him-by answer given-having his-own father-to it-was-said, 'so-much
dhēr-sārā bar°s maĩ thārī ṭah°l kīnī-ē, kōī wārī vī maĩ thārō
many years by-me thy service done-is, any time even by-me thy
kiō   nahĩ   mōṛiō;   tau-bhī   tū   mū-khõ   bōk°rō   nahĩ
sayings not was-disobeyed; nevertheless by-the me-to a-goat not
dīnō,   jō   maĩ   ghar-gā   bēlī-nũ   rāzī   kar°tō.   Par
was-given, that I   my-own friends-to happy might-have-made. But
tavē thārō yoh chhōrō āiō jin-rē thārō sārō māl kanj°rĩ-pai
when thy this son came whom-by thy whole property harlots-on
ujāṛ-dīnō-dō,   ū-gē   bad°lē   tū   kaul   khawāṛiyō.'
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.'
Te   un-rē   ū-khõ   kiō,   'ai   chhōrā, tū   sadā mhārē kaṛē ī,
And him-by him-to it-was-said, 'O son, thou always me with art,
te   jērō-kaun mhārō chhai, thārō-ī ē; yoh chāhī-gō dō ham rāzī
and whatever mine is, thine-even is; this proper was we happy
hōtō   te   khushī   kar°tā,   kyõ-jō   yoh   thārō
should-have-been and happiness should-have-made, because-that this thy
bhāū   mar-giō-dō,   te   phēr   jī-pariō-ē;   te   woh   khaṛiō-giō-dō,
brother dead-gone-was, and again alive-become-is; and he lost-gone-was,
te   mil-pariō-ē.'
and found-become-is.'

INDO-ARYAN FAMILY. West Central Group.

LABĀNĪ OR LABĀNKĪ.

(Lahore District.)

Specimen II.

Chālō, rī chhōrīyō, rukhᵃrī chālᵃjē-gī.
Come, O girls, (to-)tree to-go.

Rukhᵃrī chāl-kē te kā-hō karᵃbō rī.
Tree gone-having and what-O is-to-be-done O.

Rukhᵃrī chāl-kē te bhāyā khēlᵃbō rī.
Tree gone-having and brother(-with) it-is-to-be-played O.

Rukhᵃrī chāl-kē te kasīdā kāḍhᵃbō rī.
Tree gone-having and needle-work is-to-be-drawn O.

Chālō, chhōrīyō, bāudē chālᵃjē rī.
Come, girls, out come O.

Bāudē chāl-kē kā banābō rī.
Out gone-having what is-to-be-made O.

Bāudē chāl-kē bēlā tōrᵃbō rī.
Out gone-having long-grass is-to-be-cut O.

Bēlā tōr-kē te sãwã khēlᵃbō rī.
Long-grass cut-having and sãwã is-to-be-played O.

Nhāṭhō, rī chhōrīyō, mūgᵃliā āyã rī.
Run, O girls, Mughals have-come O.

Tam mat nhāṭhō, rī chhōrīyō, ham Labānā rī.
You not run, O girls, we Labānās O.

Jē tam Labānā hōtā, dō mōḍē kalāī rē.
If you Labānās were, then on-shoulder sticks O.

Jē tam Labānā hōtā dō ḍhīlā kachhōṭā rē.
If you Labānās were, then loose waist-band O.

Jē tam Labānā hōtā, dō māthē piṇḍī rē.
If you Labānās were, then on-forehead turbans O.

Tam, rī chhōrīyō, kē-rē ṭāṇḍē giō ?
You, O girls, what-in-of in-camp are (you) ?

Ham-jō chhōrī Gūjar-gē ṭāṇḍē giũ.
We-verily girls Gujar-in-of in-camp are.

Kaun vēhājē kharᵃwō, kaun vēhājē chhīṭ ? Kharᵃwō gham-kār
Who buys red-cloth, who buys calico ? Red-cloth noise

machāvē.
makes.

Sūsᵃrō   vēhājē   kharᵃwō,   baurīyō   vēhājē   chhīṭ,   kharᵃwō
Father-in-law   *buys*   *red-cloth,*   *daughter-in-law*   *buys*   *calico,*   *red-cloth*
gham-kār   machāvē.
noise   *makes.*

Kitᵃnā-k   āyō   kharᵃwō,   kitᵃnā-k   āī   chhīṭ.   Kharᵃwō
How-much   *came*   *red-cloth,*   *how-much*   *came(-purchased)*   *calico.*   *Red-cloth*
gham-kār   machāvē.
noise   *makes.*

Kharᵃwō   āth   gaj   āyō,   kharᵃwō,   das   gaj   āī
Red-cloth   *eight*   *yards*   *is-obtained,*   *red-cloth,*   *ten*   *yards*   *is-obtained (comes)*
chhīṭ,   gham-kār   machāvē   kharᵃwō.
calico,   *noise*   *makes*   *red-cloth.*

FREE TRANSLATION OF THE FOREGOING.

(1) ' Come, girls, come to a tree.'

(2) ' What shall we do, if we go to a tree ?'

(3) ' We shall go to the tree. There we shall sport with our brethren and do needle-work.'

(4) ' Come, girls, come out.'

(5) ' If we go out, what shall we do ?'

(6) ' When we go out, we shall cut long grass.'

(7) ' And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

(8) ' Run away, girls, here is a troop of Mughuls.'

(9) (*The Mughuls.*) ' Do not run away, girls. We are Labānās.'

(10) ' If you were Labānās, you would carry sticks on your shoulders.'

(11) ' If you were Labānās, your waistbands would be loose.'

(12) ' If you were Labānās, you would have *piṇḍī*-turbans on your heads.'

(13) ' O girls, in what village do you live ?'

(14) ' We girls live in a Gujar village.'

(15) ' Who wants to buy red cloth, and who wants to buy chintz ? The red cloth makes a noise.[1] '

(16) ' The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'

(17) ' How much red cloth was purchased, and how much chintz ? The red cloth makes a noise.'

(18) ' Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

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[1] I am not sure of the meaning of this last phrase. It may mean ' he calls out " red cloth for sale." ' '

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū̃*) and *khū* (not *khō̃*). The sign of the locative is *maī*.

The datives of the first two personal pronouns are *ma-khū*, to me; *ta-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsī*, she will give the explanation; *wah jagah dīsī*, that place (fem.) appeared; *yah* (*bāt*, understood) *mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-nē*, by that woman; *inē bāt-gū*, to this thing.

'What?' is *kah*, and 'anything' *kaū*.

Among verbal forms note *thō* as well as *dō* for 'was'; *karas*, I shall do; *dēs*, I will give; *dēsī*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[No. 16.]

INDO-ARYAN FAMILY.　　CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT.)

Ēk	mānas	naukᵃrī	dē-kai		ghar-gū	āyō-thō.
A	*man*	*service*	*given-having (fulfilled)*		*home-to*	*come-was.*
Āgē	paī̃ḍē-maī	andhērī	rāt-gū	kuchhē	rahᵃnā-gī	salāh
Further-on	*the-road-in*	*dark*	*night-at*	*somewhere*	*stopping-of*	*intention*
hūī.	Adhᵃrātō	hōyō,	tō	ū-nē	dēkhyō	ēk	janānā-nē	ghar-kō
became.	*Midnight*	*became,*	*then*	*him-by*	*was-seen*	*one*	*woman-by*	*her-own*
bēṭā	yār-gai	kahē	lag-gai	kātarālyō.	Unē	mānas-nē
son	*the-lover-at-of*	*at-the-order*	*joined-having*	*was-killed.*	*That*	*man-by*
inē	bāt-gū	dēkh-gai	saghālā-tāī̃	mhāī̃	rahyō.	Unē	janānā-gū
this	*occurrence-to*	*seen-having*	*morning-till*	*there*	*stayed.*	*That*	*woman-to*
inē	bāt-gū	bhēd	puchhyō	ki,	'inē	bātē-gū	ant	dē,	ki
this	*matter-to*	*secret*	*was-asked*	*that,*	'*this*	*matter-of*	*meaning*	*give,*	*that*
yār-gai	kahē	lag-gai	bēṭā-gū	kyū̃	mār-diō?	Kai,
lover-at-of	*at-the-saying*	*joined-having*	*the-son-to*	*why*	*was-killed?*	*What,*
ta-khū	bēṭā	pyārō	naī̃	dō?'	Unē	janānā-nē	jawāb	diō	'kai,
thee-to	*the-son*	*dear*	*not*	*was?'*	*That*	*woman-by*	*answer*	*was-given*	*that,*

'inĕ bāt-gū ant lainō, tau mhārī bahᵃnī jōlē jā; maĩ
'this matter-of meaning is-to-be-taken, then my sister near go; I

chiṭhī diyū̃. Wah ta-khū ant dēsī.' Woh mānas chiṭhī
(a)-letter give. She thee-to meaning will-give.' That man the-letter

lē-gai ū-gī bahᵃnī jōlē gayō. Chiṭhī dēkh-gai kahyō
taken-having her-of sister near went. The-letter seen-having it-was-said

ki, 'jēṭhā atᵃwār-gū ā, aur jēṭhā bakᵃrū
that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid

kēṛē lē-ā; maĩ ta-khū ant dēs.' Woh mānas jēṭhā atᵃwār-gū
with bring; I thee-to meaning will-give.' That man eldest Sunday-on

bakᵃrū lē-kar āyō. Unē janānā-nē chaukō bēhl-diyō,
(a-)goat taken-having came. That woman-by a-mud-platform was-prepared,

bakᵃrū-gū ūbhō kiyō, sandhūr-gō ṭīkō lā-diyō; aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied; and that

mānas-gai hāth-maĩ talᵃwār dī, aur kahyō ki, 'tavē maĩ
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I

ta-khū sārat karas, tau tū bakᵃrū-gū kāṭarālᵃjē.' Unē janānā-nē kaũ
thee-to sign make, then thou the-goat-to kill.' That woman-by some

mantra paṛh-gai sārat dī. Ū-nē bakᵃrū kāṭarālyō.
incantations recited-having the-sign was-given. Him-by the-goat was-killed.

Woh mānas kah dēkhē ki, 'maĩ ēk ban-maĩ chhiyū̃; kōī
That man what did-he-see that, 'I one forest-in am; any

mānas najar naĩ āt; phirat-phirat najar-maĩ āyō ēk
man (in)-sight not comes; wandering-about sight-in came one

gōl-sō ghar ·dīsyō; kōī būhō naĩ dōi.· Ū-kai ālē-dwālē phirat
roundish house was-seen; any door not was. It-of round-about walking

rihyō, aur kōī bidh-nē upar chaṛhyō. Tau ghar-maĩ ēk
I-remained, and some means-by up I-climbed. Then the-house-in one

pairī dīsī. Ghar-maĩ utaryō, khāṭ bichhānō bichhyō thō,
ladder was-seen. The-house-in I-descended, bedstead bedding spread was,

apar mānas kōī naĩ dō. Khāṭ-par chup-gup sō-gayō.'
but man any not was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghar-gī mālkaṇ chār parī thī. Veh āī, tau kōī
This house-of owners four fairies were. They came, then some

pakhᵃlō mānas mhā̃ sōyā dēkh-kar ḍar-gaī; kahaṇ lagī
strange man there sleeping seen-having they-became-afraid; to-say they-began

ki, 'Mahārāj-nē ham-khū ban-maĩ mānas balā-diyō, ī-khū kaũ
that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything

mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaũ
not say.' Those women-by council having-made that man-to anything

naĩ kahyō. Tavē woh jāg-paryā, tō ū-khū kharā-kharā khāṇ-gū
not was-said. When he woke-up, then him-to very-good food

diyō,	aur	ū-khŭ	dhīryā	karā-diyō.	Īnē	dhab-nē	ū-khŭ
was-given,	*and*	*him-to*	*comfort*	*was-made.*	*This*	*manner-with*	*him-to*

das	pand^arāh	din	khurāk	dēt-rahī,	aur	āpas-maĩ
ten	*fifteen*	*days*	*food*	*they-continued-to-give,*	*and*	*themselves-in*

un-kō	baḍō	pyār	hō-gayō.
them-to	*great*	*affection*	*became.*

Un	mānas-nē	ēk	din	parī-gū	kahyō	ki,	'tam	tavē
That	*man-by*	*one*	*day*	*the-fairies-to*	*it-was-said*	*that,*	*'you*	*when*

sail	karan	chalī-jāō,	tau	maĩ	ēk^alau	ḍarap-jāũ.'	Parī-nē
walking	*to-make*	*go,*	*then*	*I*	*alone*	*afraid-become.'*	*The-fairies-by*

ī-khŭ	ghar-gī	kuñjī	dē-dī,	aur	kahyō	ki,	'phalānī
this-one-to	*the-house-of*	*key*	*was-given,*	*and*	*it-was-said*	*that,*	*'such-and-such*

kōth^arī-gū	mat	ughār^ajē;	aur	sab	kōth^arī	ughār-gē
room-to	*not*	*open;*	*and*	*all-(other)*	*the-rooms*	*.opened-having*

dēkhat-rah^ajē.'	In	khusī-maĩ	ēk	mahīnō	gujar	gayō;	veh
looking-remain.'	*This*	*happiness-in*	*one*	*month*	*having-passed*	*went;*	*those*

parī	ū-kī	janānā	ban-gaī,	aur	woh	un-kā	khasam.
fairies	*his*	*wives*	*became,*	*and*	*he*	*their*	*husband.*

Ēk	din	unē	mānas-gā	dil-maĩ	āī,	uki	'nē	kōth^arī-gū
One	*day*	*that*	*man-of*	*the-mind-into*	*it-came,*	*that*	*'those*	*rooms-to*

ughār^agē	dēkh^anī	chāh^ajē.'	Unē	koth^arī-gū	ughāraṇ-gī
opened-having	*to-see*	*it-is-proper.'*	*That*	*room-to*	*opening-for*

parī	nāh	karī-dī	ū-nē	kōth^arī	ughārī.	Tau
(by)-the-fairies	*prohibition*	*made-was*	*him-by*	*the-room*	*was-opened.*	*Then*

unē	kōth^arī-maĩ	gadhō	maṅdhyō	disyō.	Pal^aṇā	ū-kī	magar-par,	aur
that	*room-in*	*an-ass*	*tied-up*	*was-seen.*	*A-saddle*	*its*	*back-on,*	*and*

jaṛā	samān	aswārī-gō	ū-kī	magar	thō.	Gadhō	kēhaṇ	lagō
jewelled	*trapping*	*riding-for*	*its*	*back(-on)*	*was.*	*The-ass*	*to-say*	*began*

ki,	'tū	ā,	mhārē-par	charh-jā;	maĩ	ta-khu	thōṛī	dēr-maĩ
that,	*'thou*	*come,*	*me-on*	*mount-up;*	*I*	*thee-to*	*a-short*	*while-in*

baḍī	dūr-tāĩ	sail	karā-gē	yãĩ	pujā-dēs.'	Woh
a-great	*distance-to*	*a-jaunt*	*caused-to-make-having*	*here*	*will-bring.'*	*That*

mānas	aswār	hō-gayō.	Gadhō	asmān-gū	uḍyō,	aur	ēk	ban-maĩ	jā-paryō,
man	*rider*	*became.*	*The-ass*	*the-sky-to*	*flew,*	*and*	*one*	*forest-in*	*alighted,*

dhērī-par	phiraṇ	lagō,	gand^agī	khān	lagō.
manure-on	*to-walk-about*	*began,*	*dirt*	*to-eat*	*began.*

Unē	mānas-nē	sam^ajhyō,	'gadhō	bhūkhō	chhai,	kaũ	khā
That	*man-by*	*it-was-thought,*	*'the-ass*	*hungry*	*is,*	*something*	*eating*

pī	lē.'	Āp	utar-gē	dāṇak	sō-gayō.
drinking	*let-it-take.'*	*He-himself*	*dismounted-having*	*at-once*	*went-to-sleep.*

Dāṇak	ākh	lag-gaī.	Ākh	ughārī	tau	kah	dēkhyō	ki
At-once	*eye*	*closed.*	*Eye*	*opened*	*then*	*what*	*was-seen*	*that*

gadhō	mhā	naī	rahyō,	aur	unē	jagah	bak°rū
the-ass	*there*	*not*	*remained,*	*and*	*that*	*place*	*the-goat*

kātyō-dō,	wah	jagah	dīsī.	Unē	janānā-jōlē	daur̥-gē
killed-was,	*that*	*place*	*was-seen.*	*That*	*woman-near*	*run-having*

gayō ;	kahan̥	lagō	ki,	'ma-khū	ēk	bērī	phēr
he-went ;	*to-say*	*he-began*	*that,*	*'me*	*one*	*time*	*again*

mhā̃	pujā-dē.'	Tau	unē	janānā-nē	jawāb	diyō	ki,	'yah
there	*cause-to-reach.'*	*Then*	*that*	*woman-by*	*answer*	*was-given*	*that,*	*'this*

mushkal	chhai,	ab	tū	ghar-kā	jēthā	bētā-gū	lē-ā.	Tau	maī
difficult	*is,*	*now*	*thou*	*thine-own*	*first-born*	*son*	*bring.*	*Then*	*I*

pujā-diyū̃.	Tiyū̃	kahyō	tiyū̃-hī	jēthā	bētā-gū	lē-āyō,	aur
will-convey.	*Just-as*	*it-was-said*	*so*	*the-first-born*	*son-to*	*he-brought,*	*and*

bak°rā-gī	jagah	unē	janānā-nē	unē	bētā-gū	ubō-kar-diyō,	aur
the-goat-of	*instead*	*that*	*woman-by*	*that*	*son-to*	*standing-was-made,*	*and*

tal°wār	unē	mānas-gā	hāth-maī	dī,	aur	mantra	par̥han	lagī.
the-sword	*that*	*man-of*	*hand-in*	*was-given,*	*and*	*incantations*	*to-recite*	*she-began.*

Tavē	bakhat	sārat-gō	āyō,	tō	tal°war	unē	mānas-gā	hāth-ma-dī
When	*the-time*	*the-sign-of*	*came,*	*then*	*the-sword*	*that*	*man-of*	*hand-in-from*

lē-lī,	ki,	'pasū,	ta-khū	kōī	ant	naī	āyō ?
she-took,	*that,*	*'brute,*	*thee-to*	*any*	*meaning*	*not*	*has-come ?*

FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee ?' She replied, ' If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, ' When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, ' God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labāni specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labāni specimens are in ordinary Bikanēri. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ēk	saudāgar	saudāgʻrī-nē	giō.	Saudāgar-zādī	ēkaili	rahī.
A	*merchant*	*trade-for*	*went.*	*The-merchant's-wife*	*alone*	*remained.*

Pādshāhī-rō	wazīr	ēk	buḍḍhī-nē	kahē	lāgō,	'saudāgar-zādī
The-kingdom-of	*the-wazīr*	*an*	*old-woman-to*	*to-say*	*began,*	'*the-merchant's-wife*

dhurī	jāō,	mārē-lā-rē	majlas	karā.'
near	*go,*	*me-with*	*intimacy*	*make.*'

It is unnecessary to give more. It will be seen that the above is ordinary Bikanēri. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhāni of the Central Provinces.

LABĀNĪ OF GUJARAT.

As an example of the Labhānī (locally called 'Labāṇī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō,* of, becomes *gō,* and *kī,* that, becomes *gī.* I have not found any instances of the change of *t* to *d,* which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvī.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din,* a day, and *nakalyo* for *nikalyō,* he went out. So, *ē* becomes *a* in *phar^a bō* for *phēr^a bō,* to journey. *U* becomes *a* in *malak* for *mulk,* a country ; *aḍāū* for *uḍāū,* prodigal, and *gamāyō* for *gumāyō,* wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē,* but we have also *gē* in *ū̃-gē gamāyō,* he wasted. The demonstrative pronoun is *ū̃, tī,* or *vī.*

[No. 17.]

INDO-ARYAN FAMILY.　　Central Group.

LABĀNĪ.

(District Panch Mahals.)

Ēk　　manakh-gē　dō　chhōrā　thā.　　Tī-mē-gā　　nānā　　chhōrā-nē　ū̃-gā
One　　man-to　two　sons　were.　　Them-in-of　the-younger　son-by　him-of

dādā-gē　　kiyō　　gī,　'mārā　bhāg-gō　jō　　mal　　āvē　tī　ma-gē
father-to　it-was-said　that,　'my　share-of　what　property　comes　that　me-to

dō.'　　Pachhē　ū̃-gā　dādā-nē　māl-mē-thī　ū̃-gī　bhāg　　pāḍ
give.'　Afterwards　him-of　father-by　property-in-from　him-of　share　having-divided

diyō.　　Thōḍā　dan　　kēḍē　　nānā·　chhōrā-nē　sab　　māl
was-given.　A-few　days　afterwards　the-younger　son-by　all　property

bhēgō　kar-diyō,　nē　dur^a kā　malak　phar^a wā　nakalyō.　　Nē
collected　was-made,　and　a-distant　country　to-journey　he-went-out.　And

aḍāū　　hōī　　ū̃-gē　ū̃-gō　mal　　gamāyō.　　Jab
prodigal　having-become　him-by　him-of　the-property　was-squandered.　When

ū̃-gā　kanē　sab　hō-rīyō,　nē　malak-mē　bhārī　kāḷ　padyō,
him-of　near　all　disappeared,　and　the-country-in　a-heavy　famine　fell,

tabē　vī-gē　bhīḍ　paḍ^a wā　lāgī.　　Tabē　ū̃ā　malak-gā　lōk　kanē
then　him-to　distress　to-fall　began.　Then　that　country-of　a-person　near

gayō,　nē　vī-gī　sāth　maḷ-gayō.　　Ū̃nē　ū̃-gē　āp-gā　khēt-mē
he-went,　and　him-of　with　was-joined.　By-him　him-for　his-own　field-in

ḍuk^a rā̃　chār^a wā　ghālyē　mēlyō.　　Ḍuk^a ryā̃　jō　khābākī　khātī,
swine　feeding　for　he-was-sent.　The-swine　what　food　used-to-eat,

ū̃-gā-thī　yō　ū̃-gī　bhūkhī　kōkh　bbar^a tō;　pan　ū̃-gē
that-of-from　he　him-of　the-hungry　belly　he-used-to-fill ;　but　that-as-for

ī-gē　diyō　nī.
him-to　it-was-given　not.

BAHRŪPIĀ.

The Bahrūpiās or Mahtams are a tribe who have settled in the Punjab districts of Gujrat and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey :—

Sialkot	1,500
Gujrat	1,302
Kapurthala	70
TOTAL	2,872

Their own tradition is that they came from Rajputana with Rājā Mān Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrūp sub-tribe of the Labānās of the Punjab, and Sir Denzil Ibbetson[1] has pointed out that the Labānās and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhānīs of Berar, *i.e.*, it is based on the dialects spoken in Northern Gujerat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labānī of the Punjab, which, as we have seen, is more nearly connected with Bāgrī.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrūpiā. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhānī, except that it is freely mixed with Panjābī. The specimens received from Gujrat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhānī of Berar.

There is a tendency to *metathesis*, or the interchange of consonants in the same word. Thus, *wahēlī* for *havēlī*, a mansion.

There is the usual oblique form in *ē* for nouns ending in consonants. Thus the dative of *Lāhōr*, Lahore, is *Lāhōrē-nē;* so *ghorē-ṭhā*, from the house. Strong masculine nouns with *ā* bases end, as usual, in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique singular *ghōṛā*. The postposition of the genitive is *rō* (with the usual changes), and that of the dative, *rē*, *rǎ*, or *nē*. The case of the agent may take *nē*, but, as often as not, drops it.

Note the form *dī*, not *dō*, for 'two.' This is characteristic of Labhānī.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, *maĩ* is 'I' and 'by me,' and *taĩ* or *tū* is 'thou' and 'by thee.' Irregular is *mimī* for *maĩ vī*, even I. The genitives are properly *mhārō* and *thārō* (as in Berar), but they are often written *māhrō* or *māhar* and *tāhrō* or *tǎhar*, respectively. The pronoun of the third person is *ū*, its oblique form, and also its agent case, is *oh*, *ū̃*, or *uhõ*. 'This' is *ai*. *Jaĩ*, by whom.

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[1] *Outlines of Panjáb Ethnography*, §§ 494, 494. Calcutta, 1883.

The present tense of the verb substantive is as usual in Labhānī. Thus :—

	Singular.	Plural.
1	*chhū̃* or *chhē.*	*chhā̃* or *chhē.*
2	*chhē.*	*chhō* or *chhē.*
3	*chhē.*	*chhē.*

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *hatō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT. (DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād°mī-rē dī bēṭā chhē. Eh-dē-mā̃ī-lō nanhkō bēṭā bāu-nē
One man-to two sons were. These-of-in-from the-younger son the-father-to

pūchhyō, 're bāu, jō māhrō hissō chhē, mannē dē-dē.' Oh-nē
asked, ' O father, whatever my share is, me-to give.' Him-by

hissō baṇḍ dīnō.' Ō-rō bēṭā nānhō sab kā̃ī līdō,
the-share having-divided it-was-given.' His son younger all anything took,

ap°nē-pā̃ī rākh-līdō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhairē
himself-with kept, far-of country went-away. There gone-having bad

kāmõ-rē-mā̃ī sab ap°nō māl-madā ujāṛ-dīnō. Jad ū̃ sab
acts-of-in all his-own property was-squandered-away. When by-him all

māl-madā ujāṛ-dīnō, oh muḷkhē-mā̃ī barō kāl paṛyō; ū
the-property was-squandered-away, that country-in a-great famine fell; he

barō garīb hō-giyō. Oh mulkhē-rē shāhē-pā̃ī gēlō; shāhē
very poor became. That country-of a-wealthy-man-near he-went; by-the-wealthy-man

ap°nē pailyõ-mā̃ī sūr chugāī-nē oh-nē mēlyō. Ū kah°tō-tō 'jō
his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what

sūr khātō-tō, uh chhillaṛ mimī khā-liyū̃.' Oh-nē kōī kā̃ī
the-swine eating-were, those husks I-also may-eat.' Him-to anyone anything

natar dētō. Jadē oh-nē hōsh āī, phir ū̃ kihyō, 'māhrē
not used-to-give. When him-to senses came, then by-him it-was-said, ' my

bāp-rē   kīnāī   naukar-chākar   gharē-ṭhā̃   bāṭī   khāvē-chhē;   maĩ ittē
father-to   how-many   servants   the-house-from   loaves   eating-are;   I   here

bhūkhõ   marũ-chhũ.   Maĩ   apᵃnē   bāpē-pāĩ   jāiyũ,   oh-nē   jā-kē
of-hunger   dying-am.   I   my-own   father-near   will-go,   him-to   gone-having

kahyũ,   "hē   bāū,   maĩ   ashmānē-rō   gunāh   kīdō,   tāhrō   hutē   bhī
I-will-say,   "O father,   by-me   heaven-of   sin   was-done,   of-thee   for   also

kīdō,   abē   maĩ   tāhrō   bēṭā   nahī̃   banũ,   jō   tāhar   naukar-chākar
it-was-done,   now   I   thy   son   not   may-become,   who   thy   servants

chhē,   oh-rē   māfak   mannē   rākh."   Phir   uṭh-kē   apᵃnē   bāp-pāĩ
are,   those-of   like   me   keep."'   Then   arisen-having   his-own   father-near

ā-giyō.   Ū   ajē   dūr-hī   hatō,   oh-nē   dēkh-kē   bāū-nē   barō   darēg
he-came.   He   yet   far-even   was,   him-to   seen-having   the-father-to   great   pity

āyō;   dauṛ-kē   oh-nē   galē   lagāṛ-līdō,   ū-rō   mũh   māthō   chūmyō.
came;   run-having   him-to   on-the-neck   he-was-applied,   his   face   forehead   was-kissed.

Ō-rē   bēṭā   kahyō,   'rē   bāū,   maĩ   tāhrō   tē   ashmānē-rō   gunāh
Him-to   the-son   said,   'O   father,   by-me   thee-of   and   heaven-of   sin

kīdō,   abē   maĩ   lāiq   nahī̃,   jō   tāhrō   bēṭā   banũ.'   Oh-rē   bāp
was-done, now   I   worthy   (am)-not,   that   thy   son   I-may-become.'   His   father

kahyō,   'chang-chang   kapᵃṛā   liy-āō,   oh-nē   lagᵃṛā-diyō;   oh-rē   hāthē-māĩ   chhāp,
said,   'good-good   clothes   bring,   him-to   put-on;   his   hand-in   a-ring,

tē   pagō-tē   juttī   ghalā-diyō;   waḍō   bakᵃrā   liy-āō,   tē   oh-rō   jhaṭᵃkā   karō,   tē
and   on-feet   shoes   put-on;   big   he-goat   bring,   and   it-of   killing   do,   and

ral-kē   khāwā̃,   tē   bar   khushī   karā̃.   Eh   māhrō   bēṭā   mar-giyō-tō,
united-having   let-us-eat,   and   a-great   joy   let-us-make.   This   my   son   dead-gone-was,

abē   jī-paṛyō-chhē;   gumā-giyō-tō,   abē   lāh-paṛyō-chhē.'   Phēr   oh   khushī
now   alive-become-is;   lost-gone-was,   now   found-become-is.'   Then   they   happiness

karē   lāg.
to-do   began.

Oh-rō   waḍō   bēṭā   pailī-māĩ   hatō.   Jad   gharē-dē-nēṛē   āyō,   gānõ
His   elder   son   the-field-in   was.   When   the-house-of-near   he-came,   singing

nāchᵃnõ   sā̃balyō.   Ū̃   ēkī-naukar-nē   bulā-ke   pūchhyō,   'ai
dancing   was-heard.   By-him   one-servant-to   called-having   it-was-asked,   'this

kāĩ   chhē?'   Uhõ   kahyō,   'tāhrō   bhāī   āyō-chhē,   tāhrē   bāp   bakᵃrā
what   is?'   By-him   it-was-said,   'thy   brother   come-is,   (by-)thy   father   he-goat

jhaṭᵃkāyō-chhē;   ih-wāstē   oh-nē   bhalō-changō   pāyō-chhē.'   Ū   gussē
caused-to-be-killed-is;   this-for   him-for   safe-sound   found-he-is.'   He   angry

hōyō;   unhē̃   chāh   kīdō   ai,   'apᵃnē   gharē-māĩ   na-jāwā̃.'
became;   to-him   wish   was-made   this,   'my-own   house-in   not-we (i.e. I)-may-go.'

Oh-rē   bāp   bāhar   ā-kē   manā-līdō.   Oh   apᵃnē   bāp-nē
His   by-father   out   come-having   it-was-remonstrated.   By-him   his-own   father-to

jawāb   dīnō,   'dēkh-lē   rē,   maĩ   tāhar   innā̃   chir   khidmat   karᵃtō   rahᵃtō-chhũ;
reply   was-given,   'see   O,   I   thy   so   long   service   doing   remaining-am;

kadē   maĩ   tāhrē   kahē-ṭhā   bāhar   nahĩ   giyō ;   taĩ   kadē   mannē   bagᵃrōṭa
ever   I   thy   command-from   out   not   went;   by-thee   ever   to-me   kid

vī   dīnō   nāhĩ,   tē   mimī   apᵃnē   yārõ-nālē   khushī   karũ.   Jadē
even   was-given   not,   that   I-also   my-own   friends-with   happiness   may-make.   When

tāhrō   ai   bēṭā   āyō-chhē,   jaĩ   tāhrō   māl   kañjᵃrõ-rē   gharē
thy   this   son   come-is,   by-whom   thy   property   harlots-in-of   in-house

ujāṛē-chhē   tū   oh-rē   wāstē   waḍō-bakᵃrā   jhaṭᵃkāyō-chhē.'   Oh-nē
squandered-was   by-thee   him-of   for   big-he-goat   caused-to-be-killed-is.'   Him-to

oh   kahyō,   'rē   bēṭā,   tū   rōj   māhar-pāĩ   ravē-chhē,   jō
by-him   it-was-said,   'O   son,   thou   every-day   me-near   living-art,   whatever

māhrō   chhē,   sō   tāhrō   chhē.   Abē   khush   hōtō   chāhī   chhē;   ai   tāhrō   bhāī
mine   is,   that   thine   is.   Now   glad   being   proper   is;   this   thy   brother

mar-giyō-to,   abē   jī-paṛyō-chhē;   gumā-giyō-to,   abē   ā-milyō-chhē.'
dead-was,   now   alive-become-is;   lost-gone-was,   now   found-is.'

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